



Williams, on the Sinfulness, Surreptitiousness, and Inexpediency of the Union formed with Socinians, in the British and Foreign Bible Society, 8vo. 6s. 6d. bds.

1827

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*March 15th 1855.*

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Williams, W.

The sinfulness,  
surreptitiousness, and





THE  
*SINFULNESS, SURREPTITIOUSNESS,*  
AND  
*INEXPEDIENCY,*  
OF THE  
*UNION*  
FORMED WITH SOCINIANS,  
IN THE  
**BRITISH & FOREIGN BIBLE SOCIETY,**  
DEMONSTRATED ;  
IN LETTERS ADDRESSED  
TO THE  
RIGHT HON. LORD TEIGNMOUTH,  
PRESIDENT,  
AND OTHER MEMBERS OF THAT INSTITUTION.

BY W. WILLIAMS, B. D.  
*Minister of Dunsfold, Surrey.*

~~~~~

“ All things are not Expedient.”—ST. PAUL.  
“ My own conduct with respect to the *religious world* is too much formed on my feelings. I see in it what I deem a *lamentable state*; but I seem to say, ‘ Well! go on talking, and *mistaking* and making a noise; only make not a noise here: and then I retire into my closet, and shrink within myself. But had I more faith, simplicity, love, and self-denial, I should throw myself into the midst of them, and intreat, and argue and remonstrate.”

*Cecil's Remains.*

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A

LETTER

ADDRESSED TO THE

RIGHT HON. LORD TEIGNMOUTH.



MY LORD,

THE principal object of my humble endeavors for years past, to draw the attention of your Lordship and of the B. & F. Bible Society to the Alliance recently formed with the Enemies of the Truth, is to prevent its being the means of mistranslating the Scriptures in foreign tongues, and of neutralizing the effects of Christianity. Had your Lordship thought it proper to peruse the pages I deposited for that purpose at your house in Portman Square, seven years ago, containing an epitome of my Pamphlet, and to hear my proposed explanations, it *might* have greatly abridged my labors. I am still unalterably convinced, that nothing can effect my purpose until the sinfulness, surreptitiousness and *utter inexpediency* of such an alliance, is brought under *parole* discussion; where those Clergymen and Dissenting Ministers, whose views, on these points, are in perfect accordance with my own, may be allowed to speak their minds without clamorous interruptions, and without fears of prejudice to their respective interests; and therefore I have hitherto refrained from publishing what I have printed, unreservedly.

The pages which I beg your Lordship to condescend to peruse, in connection herewith, have however had considerable circulation among the Clergy and other respectable Inhabitants of the Deanery in which I reside, and have been favorably received by noble and honorable Members of both Houses of Parliament—by some of the Judges—by several learned Prelates — Deans, and other Dignitaries of the Church; some of whom have, by letter and otherwise, expressed their approbation of the same, and of the motives which induced me to write them; and *not one* of

them has pointed out to me a line, of which he disapproves; although some of them are Members of the Society, and have had the book many months in possession.

The difficult task of bringing these subjects under proper discussion, I have elsewhere resembled to a tedious naval chase, and running engagement. So great is the public apathy, as to the danger of mistranslation, &c. that the majority of the community are totally unconcerned. Those persons who have introduced the change which I have proved to have taken place in the Society's system, or *connived* at its introduction, studiously avoid being engaged in the conflict; because they foresee their defeat, in parole debate; there they cannot evade a question, as they contrive to do, in their delusive paper-replies to others.

And loudly as they have told me, "The Press is open, —employ that;" and freely as I have, long since, submitted all my pages for their inspection, not one of them, I believe, has ever attempted to refute me. They would not suffer my *voice to be heard*, although I requested, at first, but an audience as private as they pleased to appoint.

They have even refrained (as one of the Society's own Dignitaries observed) from introducing my name in their speeches and pages: lest the public should have the curiosity to know, what I have to plead in reply.

On the other hand; a great many of those persons who warmly opposed the Society on *other grounds*; or have charged all its original promoters with the *guilt* of those who altered its system, feel the reverse of a regard for the *vindication* of its *original* character: these and their friends are willing that the Public should suppose this pernicious alliance to have been contemplated from the first, by all the Society's Founders: without reflecting on the 'concession to the Plea of Unitarians' the supposition supplies. And the heterodox allies themselves keep Silence, of course. But, the unbiassed lovers of Truth perceive, that if the Alliance were neither sinful nor surreptitious, its Apologists would not so strenuously resist enquiry—that as its surreptitiousness, if proved, must render its character doubtful; both questions should be seriously considered;—and that neither can be decided without the discussion I have proposed and sought. And the serious attention of such I wish to engage.

That the Society may be restored to health, its friends have but little grounds to hope; and its foes as little to fear. But it *may* linger very long: besides the Scotch nation, many individual Christians, withdrew *last* year; yet the diminution of Income, amounted to very few thousands. As its monopoly in the sale of Bibles, increases with the rapid increase of persons able to read; the Society may, at no distant period, exist on the profits of its Trade, and popular Exhibitions, as a Company of Socinian-Bible Merchants, in spite of all pious people, and still boast of the piety of *our* period as its parent. For its Committee is open to persons of any principles, who may choose to qualify at a trifling expense, notwithstanding the Right Hon. Lord Bexley's celebrated Letter, which said, that it was "so constituted as to secure constantly a majority of votes on the side of the Established Church:" and its "Receipts for Books" last year exceeded the sum of "Free Contributions" as 34,751 exceeds 34,387.

Those, therefore, whom the late Mr. Cecil described as "right-hearted people, who hang a long time on the side of pure, simple, silent religion," should be "guided and rescued;"—cautioned against being accessaries to such consequences however remote. But who is willing to "throw himself out" of bread, in the service? Those who witnessed Mr. Irving's writhings at the Freemasons' Tavern last meeting, under the cruel treatment he met with though he, confessedly, attempted to state, but a measure of his mind, against the managing Committee, can conceive it no enviable office, for any faithful servant of God, to "throw himself into the midst" of the general assembly, "and intreat, and argue, and remonstrate;—such a man must give himself a sacrifice;" as the late Mr. Cecil said.

I submitted the use I made of Mr. C.'s "Remains," to the perusal of those who must still remember his meaning, in the extracts inserted; and the result confirmed my previous conviction, that the "*lamentable state*" he saw, was this ungodly amalgamation, which commenced and increased with the Society's ensnaring and intoxicating popularity. Those also, who have read Mr. Gorham's Letter in the Christ. Guard. of Nov. last, must perceive that the misrepresentations to which his exertions to separate the spurious, from the inspired Scriptures, exposed

him in the Committee ; were exceedingly galling, comparatively private as they were ; and conclude with him, that “ There must be something wrong when a great proportion of 36 laymen, assembled for a religious object, complain of the presence of ministers of the Established and other Churches; in a tone and with a frequency, which renders it very painful to attend at their meetings.” In short, since he writes, “ I am held up to reprobation,” &c. Who would not “ retire to his closet, and shrink within himself ?” If it be already so painful to be present, who can be expected, at future periods to interfere ?

The Letters addressed last Autumn to your Lordship, by the Rev. Mr. Webster, after he was told by a Lay-Member of the Committee, that being a Clergyman he could neither make nor second a Motion there, afford additional signs of the Society’s proneness to depreciate the living Ministry ; and to persecute faithful Ministers : and as no Minister improved on the hints he gave about settling the question of right at the General Meeting ; I attempted to make known my desire to have that question decided, either by electing some Ministers, as at first, or by allowing, all that maintain the Doctrines of the Trinity and Atonement, and such only, to enter ex officio, and also to have equal privileges with elected Members. Another Member was prepared to second a Motion to that effect, had your Lordship been able to maintain order. A Motion (by the way) which a privileged Member promised to second at the previous Anniversary, *if he could attend.*

Now, my Lord, having done what I could within doors, I feel it my duty to “ throw myself out ;” and make known as extensively as I can the real state of things. The guilt of the alliance I denounce cannot be denied : for the most able and useful of all the Ministers I know to be committed in it, has said that his conscience condemned him, in the act of introducing, on one of the Society’s platforms, a well known Antitrinitarian Preacher.—Its fraudulence cannot be questioned. Such Ministers, as the late Mr. Cecil, and others whom I have denominated the Society’s Godfathers ; must have understood that its original Prospectus properly precluded Socinian pretensions : as did many “ that are alive and remain :” and yet, its apologists, interpret that Prospectus otherwise. Nor can its Inexpe-

dency be doubted, without questioning the necessity of believing the fundamental Articles of our Faith :—it prevents the possibility of this Society's circulating *any* Bibles, of the best description any where : and involves a danger, and almost a certainty, of its continuing to circulate many of the worst, in foreign tongues. Two Bibles in a house with the usual marginal references and explanatory words; would teach its Inhabitants fundamental truths, better than twenty plain ones.

The “merging of peculiarities” spoken of by its apologists, can be considered only on the part of Trinitarians : Socinians contend there are no mysteries in the Articles of Faith. Above all, this ungodly amalgamation is a Hinderer of Prayer. If Unitarians were only supposed to be present, in the Society’s Meetings, it would be impossible for any true Trinitarian to express his thoughts in prayer (written or otherwise) as he *elsewhere should* wish, without, at least, suspecting that he offended some associates ; and the suspicion alone would hinder devotion, fervency and effect : for so numerous and various are the shades of faith, or rather of infidelity in the mass of Members ; that long as it has been wished by many to commence the Society’s Business with social Prayer, no attempt has been hitherto hazarded. And I am persuaded, that to attempt that *duty*, would be attended with danger of divisions, drawbacks, and other evils, as well as an attempt to exclude Socinians ; but if it ended in the dreaded dissolution ; it would produce no good effect. To have ended in a fruitless attempt to unite in prayer, after having agreed to “merge peculiarities ;” would give Socinians occasion of triumph : whereas, to have all united to exalt the Saviour, and exclude his foes from their Communion, would reflect honor on all, even if they fell. All Sects might vie with each other, in promoting the Glory of God, and extending his Kingdom, by means of Missionaries and the best of Bibles. If Sampson’s faith had failed after frightening the Philistines, he had fallen by their hands. But where Socinianism is *faithfully* opposed, the good effect is certain. If the unsound Members of all Churches should withdraw ; and thereby cause the dreaded catastrophe : the blessing of God on fewer *good* Bibles, and faithful Missionaries sent by the different Sections respectively, would, it may

be taken safely for granted, effect more for the salvation of Souls; than the united efforts of all, without the Prayer of faith.

And, finally, I may say, my Lord, that if a body composed of such materials as this, cannot agree in the words of a Trinitarian Prayer; it cannot agree in settling the “true meaning” of many passages of Scripture: or form “the Committee of Biblical Criticism,” necessary to circulate the Scripture in its purity, in foreign tongues. Hence the conclusion to which I am *reluctantly* compelled publicly to come, is this; each Sect, of true Christians, appears, *as yet*, better enabled to promote religion apart, than *all* are together, with Socinians. And much as I love to see many learned Prelates, of our exalted Church, condescendingly mix with the humbler Members of the Visible Body of Christ, I fear that the sacrifice of principle is too great; and that, what is *called candour*, is carried too far, in this *clandestine coalition* with his foes. This I *know*, is also the mind of many, whom I esteem as members of Christ’s *mystical* body: and I *believe* it to be the mind of Christ” himself.

I am,

My Lord,

With the greatest deference,

Your Lordship’s most obedient

Humble Servant,

*Hascomb, Surrey,*  
*May, 1827.*

W. WILLIAMS.

P. S. The communication to which I have alluded, was made in March, 1820, as it appears from your Lordship’s Letter in reply.

THE  
**PRETENSIONS OF SOCINIANS**  
TO THE  
**PRIVILEGE OF PARTNERSHIP,**  
IN THE  
**BRITISH & FOREIGN BIBLE SOCIETY,**

Proved to have been properly precluded,

BY THE

**FUNDAMENTAL RULES & PROSPECTUS**

OF THAT

**Institution,**

IN A SERIES OF LETTERS, ADDRESSED TO THE

**REV. C. F. A. STEINKOPFF, D. D.**

AND,

**ALLIANCE WITH UNITARIANS, PROVED TO BE**

Illegitimate, and incompatible with

**THE SUCCESS OF TRUE RELIGION;**

**IN A PROLONGED PREFACE,**

---

**By W. WILLIAMS, B. D.**

An Original Clerical Member of the Committee.

---

“ Hanc ergo tenentes regulam, licet valde varia et multa, dicant facile eos deviasse a veritate arguimus.” Irenæus.

“ What part hath a believer with an infidel?” St. Paul.

“ The Religious World has a great Momentum. Money and Power in almost any quantity, are brought forth into action, when any fair object is set before it.”

“ It is a Pendulum, that swings with a prodigious force; but it wants a Regulator.” Cecil.

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**Chelsea:**

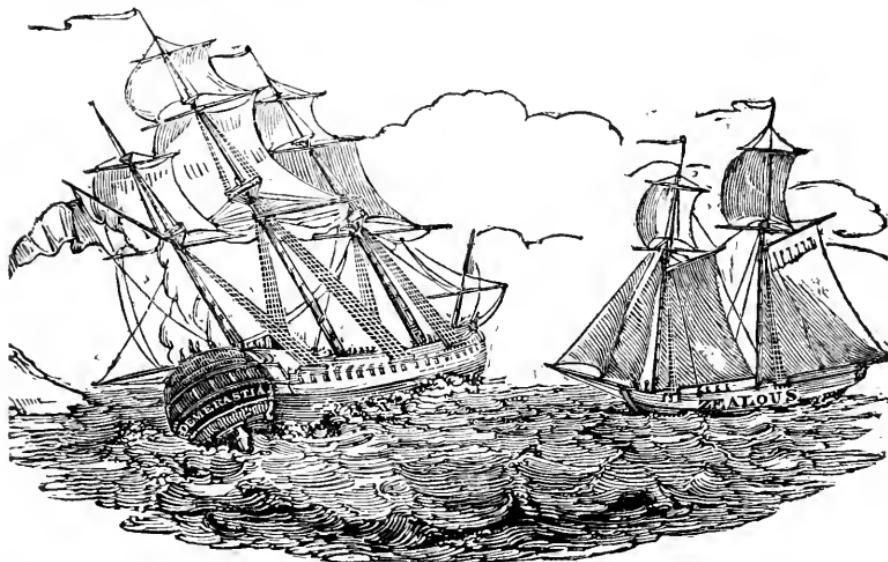
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1826.



# THE NAVAL CHASE AND FINAL CONFLICT:



See Adverts.

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### Errata.

Letter I. p. 7, line 7, for attentive, *read* alternative.

Letter III, p. 39, line 4, for as *read* are.

Preface, p. 88, for Aug. 4th, *read* 14th.

There are other errors in some of the Copies, which the courteous Reader will be pleased to rectify.

## ADVERTISEMENT.

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THE Author of the following pages, perceived this powerful *pendulum*, beginning to swing with such prodigious force above fourteen years ago, as to endanger the success of the living ministry: and by midsummer 1813, such *deviations* became evident in the various departments of its administration; that he found it his unquestionable duty, *situated as he was*, to resign his seat, in the provincial Committee, with which he was *then* connected. Unitarian Teachers were admitted, *ex officio* into its Committees, *at home*, and sister Societies were formed *abroad*, by *any persons*, and those on *any principles*, which the majority of members pleased in different parts; the introduction of *notes and comments* on Bibles published, only excepted. And by these infractions of the original Rules, the positive command, to "reject the man that is a heretic," was openly disobeyed; and the security afforded for the faithfulness, of Foreign translations of the Scriptures, was destroyed.

The machine being *thus torn to pieces*, by the powerful force which its pendulum obtained, through popular favor; and the Author's alarms being consequently awakened; he circulated the title-page, or prospectus, of a pamphlet, wherein he proposed to publish by subscription, his reasons for having relinquished the Institution, in order "to throw in every directing and regulating power he could." But, as few others were inclined to assist him, he postponed his purpose, for nearly seven years; when he wrote a Review of the Society's puerile controversies with High Church Parties in a Book, entitled, "The Truth exhibited between extremes, and the Progress of Error in the B. and F. Bible Society traced;" in Letters addressed to the late very Rev. Dean Milner, President, of Queen's Col. Cambridge; and to the learned Fellows of the same. In the one he *enlarged* on the sin and evil consequences, of entering into a *religious alliance* with Socinians;—on the evident insecurity afforded for the fidelity of foreign translations of Scripture, in a Society so constituted;—and on the ill effects, which the imprudent arguments

adduced in its favor, produced in Public Opinion, respecting the usefulness of the living ministry. And in the other Letter he made some very free remarks on several popular subjects, in which he easily accounted for the Society's popularity; without admitting that its union with Socinians, could meet with Divine approbation.

Had exposure been his object, or had he wished to strengthen his arguments, on this part of the subject, a fine opportunity offered, in the conduct of the multitude, in the case of the late Queen, which occurred immediately after the publication of his Book: but he never availed himself of that circumstance. Supposing *then* that there was *more good*, and *less evil by far* in the Bible Society, than there proved to be, he sacrificed his own interest, to his desire to avoid exposing its faults, any more than he was compelled to do. He therefore restrained from publishing, until he had caused a hand-bill to be offered to each of the members, that entered into Free-mason's Hall, to celebrate its 15th Anniversary, in May, 1820; in which he observed,—that the illegitimate admission of Socinians to a share in its administration, violated the dictates of conscience in Christian Ministers, connected with them, at home;—furnished a pernicious example to others abroad;—precluded that congeniality of pious sentiments, which must be essential to a spirit of prayer, for a blessing on the efforts of all united;—and rendered the Society's language respecting “a plan of general conciliation, founded on the surrender of ancient prejudices, and leading to the establishment of universal concord,” (which had otherwise been admirable,) extremely objectionable; because naturally abused by Unitarians, to propagate pernicious notions of Christian charity. He moreover, noticed in the same as causes of just alarm; the tendency of the controversies in which the Society's advocates were frequently engaged to engender error;—the proneness of the people to undulate, or to run into extremes;—the reluctance of Divines to retrace their mistaken steps;—the plausibility of the arguments adduced, to excuse this unjustifiable coalition, from the supposed super-excellency of the purpose; and above all, the subtilty and industry where-with the enemies of the truth, availed themselves of these causes, at a time when it was publicly declared, that “The religious world

iii.

was less than ever on its guard.” This was nearly all the publicity, that was given to the Book; and as the Society’s advocates, who quickly replied to other publications on the subject, never attempted to disprove any one of its positions; the Christian public are, in general, little acquainted with its contents. And the only effects produced, by its faithful admonitions, on those who were more immediately interested in them, were, as far as he knows, morally speaking, the same with the effects produced, by the testimony of God’s prophets to the idolatrous Princes of Judah, after the death of **Jehoiada the Priest**; unless it may be said, as the author thinks probable, that his exposure of the late Dean of Carlisle’s inconclusive reasoning, and the *emphasis* he laid on the words “authorized versions,” in reference to the Society’s objects &c. induced his successors, for some consistency’s sake, to avow their ungodly submission to Socinian and Popish authorities, at Geneva, and at Rome; which the late Dean, himself, could scarcely be thought to have intended to avow. Be that as it may, the author observed the further “progress of the serpent” through its mazy windings, from a careless connivance at the intrusion of the Lord’s enemies; to a dreadful departure from his love;—which the Society has evinced—by its confirmed friendship with the world;—by its extensive circulation, and obstinate defence of falsely translated Scriptures,—and by its virulent persecution of faithful ministers; and being unable to remain any longer, an unconcerned spectator, he availed himself of local facilities, to resume his original seat, in the Parent Society’s Committee, where he might *possibly* perform his duty with greater effect. It will be seen, that, as he said in his Letter to Dean Milner—“many truths were best untold,” and that “he had *not so strictly* attended to the second clause of the motto “*ne quid veri dicere non audeat*” as to the first;” he verily thought it probable; that when the Society’s managers, retrieved the power of sober reflection, they would *hear* the truth, however disagreeable it must be to their feelings; and deemed it prudent to preserve ammunition enough for a closer conflict. On these accounts, he confined the aim of his former efforts, as it were to their vessel’s rigging;—he

“Said many things, which **MANY** might dispute,  
And cavil at with ease, but **FEW** refute.”

with

the design of inducing the discussion of the subjects in question, and but little of his acquaintance with the Society's Formation Principles &c. until he should come into closer quarters. And that he might, if possible, obtain a good opportunity, he *respectfully* submitted to the *serious* consideration of the Society's revered President, and about thirty Committee members, on the 3rd ult. a *memorial* containing these propositions:—*First.*—That they had widely departed, from that line of conduct, which the Society's laws prescribed; and had conducted its concerns, on principles which are contrary to its stipulations with the Christian Public; and are totally different, from those on which they were conducted, during the first years of its existence:—and, *Secondly.*—That the system they have substituted, is inconsistent with the interests, or success of true religion, at home and abroad.” These he was also prepared to demonstrate, having an abridgment of his manuscript in readiness to proceed, had they intimated a willingness to hear his explanations.

But as they said, before the meeting broke up, that they did not wish for any; it appeared to him, that some of them were well aware, that arguments derived from personal knowledge of facts, as his might be, were not to be easily turned; although there were very few present, who would have voted in his favour. Hence, considering his first proposition as tacitly admitted to be incontrovertible, he proceeded to the press, and finding that the Foreign Secretary was either going, or gone abroad, he abridged his epistles to him; and finished his proofs, of the truth of both, in a prolonged preface.

The author's views of the Apocryphal controversy, resembles those which he has already exhibited of others, in which the Society's advocates and opponents have been engaged. Truth lies between the extremes, to which the combatants have gone, in regard to the conduct of the Reformers, in placing the Apocrypha in its present *juxta position*. While Dr. Steinkopff errs, by absurdly and sinfully inferring from their practice, encouragement for its continuance, as if they had interposed it from motives of reverence: Mr. Hal-dane is wrong, in saying of their practice “It is both a lamentable and humiliating fact,” that they acted as they did; and in pronouncing that fact, an “Error into which they sinfully fell, explicitly

condemned by the principles which they professed and taught;" although he is perfectly right in opposing *the present* Apocryphal circulation, as he does. Being grieved, therefore, to see, on the one hand, the *cautious example* of those "bold men who were possessed of holy courage" dreadfully abused by superstition, and as he fears, still worse by deadly hatred against the truth; through its needless imitation; and on the other, the reverence due to their blessed memory thus diminished through insufficient attention to the circumstances in which they stood, he will here beg leave to say, with Elihu, "Hearken to me: I will also shew mine opinion. I will not dishonor the spirits of those just men made perfect, by offering offensive apologies for their conduct; but will either justify their's or expose my own to just condemnation, by saying that, had I been placed in their situation I had done exactly as they did. It serves *only* as an *excuse*, indeed, for the conduct of our Reformers, in paying insufficient attention to the Translation of numerous texts, which might have exhibited literal proofs of the Divinity of Christ, to say that they had much less to do with Socinians, than with Catholics, whose tenets are sound in that fundamental Article: but it seems to justify the conduct of the Reformers in general, to say that they were engaged, as it were, in a tedious Chancery suit with the latter; by whom, I presume they might expect two things to be laid to their charge; 1st. the guilt of mutilating the standard of faith; and 2ndly. that their faith was unfriendly to good works, as the motive of that mutilation. They purged their Bibles of the Apocrypha, and their Creed of Justification by works. But they thus interposed the spurious Scriptures, as the rightful possessor of a disputed property would carry, in his bag, a forged Will, known to exist among his title deeds, to the Court of Chancery every hearing day: not that he intends to put it in as evidence; while he knows that its contents would impose on himself impracticable conditions; nor yet, that he sets any value upon it: but he has it with him to be produced, if appealed to by his opponents, that he may obviate inferential arguments, deducible from its absence; and may prove its counterfeit and forgery, by exposing its absurdities, and by comparing its *Characters* with those of the authentic Will and Codicil; under the attested signature

and seal of which, his possessions are maintained. And to justify the appointment of certain parts of the Apocrypha, to be read on week days and holidays, as lessons on morals; it is sufficient to say, Although our Reformers never thought those lessons worthy of being compared with the morality of the Scriptures, yet, they wished to "silence the ignorance of foolish men," or to shew that Protestants are "careful to maintain good works," by reading them."

But not a syllable of this tends to justify, or to excuse those who imitate their conduct, under the influence of the infidelity and semi-popery now prevalent. The author is fully aware, that many may be quoted, who have written of the Apocrypha, in terms which render it probable that the Reformers retained it, within the lids of the Bible, from motives of reverence and the like; but the motives of Calvin, Beza, and Stevens, might be easily and ignorantly misrepresented; as those of Newton, Cecil, Foster and others, have recently been, by Amicus, Conder and Co. Should any continental Missionary find it advantageous to have the Apocrypha for similar reasons, among his "Parchments," in Popish provinces, he may get copies of the same, from more proper sources, than the depositories of a Society whose exclusive object is to circulate the Word of God.

The author greatly regrets, that the Committee's declining to discuss his propositions privately, on the 7th Inst. after a month's consideration, should impel him, under a sense of unquestionable duty, to enlarge as he has. But as Solomon says, "He that, being often reproved, bardeneth his neck, &c." Prov. xxix. 1. their refusal confirms his former conviction, of the absolute need of a speedy Reformation; just as a ship's refusal to return a friendly salute, excites a stronger suspicion, and therefore reminds him of a tedious Naval Chase, which has recently occurred; as follows:—

"The **ZEALOUS** Sloop of War, deserued His Majesty's Frigate, **DEMERAStIA** mounting 36 Guns, and conveying to the different Ports of the Mediterranean Arms, Ammunition, and Treasure, being actually boarded by the notorious Capt. Faustus Fitz-Arius, and his piratical Party, under most trying circumstances. Her Captain and Lieutenants, and many of her bravest men, had fallen victims to an epidemical disease; and the Pirates, finding her in this sad predicament, and also knowing that she carried on board, old **COMMODORE MUNDUS**, to be expatriated, for previous ill-behaviour, in the presence of his Sovereign's enemy, resolved on attempting to make her their Prize, formidable as she otherwise seemed;

and, between the Commodore's influence, and the remaining men's infidelity and fear, she fell alas! an easy Prey. The Sloop was scarcely within sight, but she made all the sail she could, under cover of an intervening Promontory : and suddenly arrived, within a tolerable distance. Yet, how to act it was difficult to determine. It was evident, that the Pirate was in complete possession, carousing with the old Commodore, in the Captain's cabin ;--that some of the Sailors had slipped off by the boat, and had made toward the Northern shore,--and that most of the midshipmen had mutinied, being trepanned by the cashiered Commodore, whom the deceased Officers had treated too politely ; so that there were none to make resistance,--the truly loyal part of the Crew that remained, were huddled down the hatchway. All that Lieut. Trueman, who commanded the Zealous could do therefore, was to watch the motion of the Demerastia,--shatter her sheets,--retard her sailing,--and prevent her approaching the Southern Coast ; in hopes, that the captured Crew might surprize their Captors, and call for his aid.

But his fidelity to his Sovereign proved nearly fatal to himself, his "small company" became quite dissatisfied, through the severe privations they suffered with him, for thirteen tedious, successive days : while, on the contrary, the disloyal on board the Demerastia, were revelling in abundance--dividing the treasure which they had seized--and tempting their pursuers to partake of their spoils. And, as his very mate was ripe for mutiny, his organs of sight were seriously injured through intense, unavoidable vigilance. And while the Parties pursued, pretended to deride his opposition, he was exposed to the shafts of their fellows on shore. "The Archers" who covered the African coast, "hated and sorely grieved him, who had thus been separated from his brethren and shot at him," with Barbarian long-bows and poisoned arrows, BEHIND. "But his bow abode in strength, and," (as he gratefully acknowledged when all was over) "the arms of his hands were made strong, by the hands of the Mighty God of Jacob." He acted according to his Motto--THE PATH OF DUTY: THE DEFILE OF HONOR. His safety depended on his perseverance. Had he suffered his Sovereign's Treasure to be transported to Algier, or Tunis, his life had been forfeited under the Articles of War. And to have sent it to the bottom, had been nearly as bad. Had he wantonly struck, the PEOPLE'S FAVORITE Frigate, between wind and water, he never had dared to look in their frowning face, and he had suffered more severely still, under self reproach : for his most intimate friends were fast in her Hold : so that, in fact, he was forbidden to give her a Broadside, till she stranded on the Turkish Coast.

Not a word is needful by way of explanation of the above, for those who have known but an out-line of the private efforts, which the author has made during the last 13 years, both by correspondence and conversation with leading members of the Bible Society, in order to exclude the unjust pretensions of Socinians, to a share in its administration, both at home and abroad. But he will subjoin a Page of a Book, which fell into his hands, but the day before

he submitted the above-mentioned Propositions to the Committee's consideration. It's late pious and sensible author, speaking of a "Christian's duty in eventful times," after having quoted these words of Bishop Horsley, "These are they who have poisoned Watts's hymns for Children, &c. and after having expressed his disapprobation of others professing very different sentiments, uttered the following soliloquial expressions:—[See *Cecil's Remains*, p. 157.]

"The world is a lying, empty pageant, and these men are ensnared with the *show*. My part in it, as a Christian, is to act with simplicity, as the servant of God. What does God bid me do? What in this minute of time, which will be gone and carry me with it into Eternity—what is my *path of duty*? While enemies blaspheme, and friends are beguiled, let me stand on my watch-tower, listening what the Lord shall say to me. In any scheme of man I dare not be drunken. We, who are of the day must be sober. Churchman or Dissenter, if I am a true Christian, I shall talk thus to my connections. The sentiment of the multitude is ensnaring; but the multitude is generally wrong\*. I must beware of the contagion. Not that I am to push myself into consequence. The matter is between me and my God. Not one step out a holy quiet and obscurity, but in *order to utility*. Yet we must be active and bold, whenever duty calls us to be so. My own conduct with respect to the *religious world* is too much formed on my feelings. I see in it what I deem a *lamentable state*; but I seem to say 'Well! go on talking, and mistaking and making a noise; only make not a noise here:' and then I retire into my closet, and shrink within myself. But had I more faith, simplicity, love, and self-denial, I should throw myself into the midst of them, and intreat, and argue and remonstrate.

But then such a man must give himself up as a sacrifice. He would be misrepresented and calumniated from many quarters. But he would make up his account for such treatment.—How would St. Paul have acted in such a state of the Church? Would he not have displayed that warm spirit, which made him say, "O foolish Galatians! who hath bewitched you?" It is not to be calculated how much a single man may effect, who throws his whole powers into a thing. There are many right-hearted people, who hang a long time on the side of pure, simple, silent religion. Let a man who sees things as I do, throw himself out with all his powers, to rescue and guide such persons." \* *Note.* When misled by interested parties.

THE  
**P R E F A C E.**

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**TO THE CHRISTIAN READER.**

As the British Legislature considered it necessary to enact a law, which disqualified loyal subjects in Holy Orders, to sit in the House of Commons, in order to prevent the re-admission of the late democratic Horne Tooke ; whether morally speaking, there was any reason or not, why their sacred function, should render it improper for Clergymen to sit in the lower house, any more than the superior function of Bishops, should prevent their sitting in the upper : so the Founders of the Bible Society, deemed it necessary to express its Prospectus, in terms which excluded Roman Catholic Christians, in order the more effectually to preclude the claims of all Socinian sects ; whether their conduct towards the former, might be deemed justifiable, in every respect, or not. And as the chief object I have always aimed at, in calling the attention of that Society's leading members, to their grievous deviations ; has been the *utter exclusion* of Unitarian claims, my candid readers will easily perceive, how disadvantageous to my cause, this *running engage-*

*ment must be* ; and how little impression my humble pieces can, humanly speaking, be expected to make, on the *distant stern* of a first rate vessel, let my aim be taken, with ever so much precision. But my cause is the Lord's, and to him alone I look for success. Had the managing Committee consented to discuss the matters in question, *viva voce*, the debate had been very materially abridged: each party could have conceded (without yielding any improper advantage) all that the other could evidently prove: as some parties concerned in Chancery suits, find it mutually advantageous to do: but that, I believe, never takes place, where defendants trust that they can retain unjust possession, through the inability of plaintiffs, to persevere; as it seems here to be the case. In a friendly and serious parole debate, I could have asked my opponents whether they considered that a *firm belief* of the doctrines of the Divinity and atonement of Christ is necessary or not, for the eternal salvation of all those, who are favored with the means of *knowing* them; and with sufficient capacity to *understand* them? And I presume that most members in the Committee room, would have answered me in the affirmative. I should then have asked whether they believed it possible, for a member of the Church of Rome, where those doctrines, are always maintained though very confusedly and unfaithfully taught to be saved without forsaking his own communion? And this, I am sure they had allowed me to *affirm*.

Now, from these concessions, I should have legitimately deduced this inference: If Roman Catholics were considered as *Antichristians* and excluded by the Society's Prospectus; because they *added* their traditions with the Apocryphal books, *to* the proper standard of Faith; much greater reason there was to preclude the claims of all Unitarian sects, (who *take from* that standard, some of its most important parts; and wrest the Scripture's meaning in their impious translations) to any portion or partnership in the Society's concerns.

And if they asserted in my presence, what their defenders declare in my absence, viz. "That the Society's founders refused no kind of contributions; excluded no descriptions of persons from partnership; and objected to the circulation of no versions of Scripture, which they were requested to assist in dispersing, in the communions where they were respectively *authorized*." I should have replied. "You labor under a mistake, Gentlemen. If you search your archives for the minutes of the original Committee, you will see, among other proofs of scrupulosity, that early in the year 1805; the proffered profits of the Eclectic Review, were rejected as inadmissible; because not tendered in a sum of money, that had no respect to the source from whence it was to be derived: although it was asserted and admitted, that the said Review, was then conducted in a measure, by some of the most respectable members, belonging to the Committee: a ground, which

has been, by the bye, long since abandoned ; for the profits of books, containing Socinian quotations ; such as the Crusade of the nineteenth Century, have *not* been *objected* to. And if there are no such minutes preserved, I can name some *living* Clergymen, who were present when the subject was debated.” But I rest their complete refutation, more particularly on the treatment which the Roman Catholics received from the same Committee. As their successors will not discard Socinian sects of their own accord, I must proceed to prove, that there existed at first more dogmatism and scrupulosity, than perhaps there otherwise ought to have existed ;—or I must legally exclude the former, that by reasoning *a fortiori*, my end may be completely gained, in the *utter exclusion* of the latter, on the same account.

No sooner was the Bible Society established, than enquiries were made about the want of Bibles, and the practicability of their dispersion, among Catholics and others on the Continent ; by the Foreign Secretary, whose instructions were, to offer assistance to those Christians, who chose to form similar Institutions ; and the first was formed by friends of his, at Nurenberg ; who had a donation of a 100*l* to begin with ; and who issued, and widely dispersed throughout Germany, circulars, containing the substance of his enquiring and encouraging communications. The most important of all the consequences, which followed ; was the spontaneous and modest application, of a pious Roman Catholic

Clergymen, in Swabia ; whose name has not transpired. “His Letter, addressed to the Foreign Secretary, was read with astonishment, and greeted by the Committee, as the indication of an improved temper, in the members of that Church.” It was carried to the Bishop of London, and loudly read by his command, at his table, where, as the historian observes, the scene was novel and affecting ; the Catholic Priest, and the Protestant Bishop, appeared to recognise each other, as members and functionaries of the same undivided Church. While “the Lord be with you” was uttered by the one ; the other also seemed to return the corresponding salutation ; “and with thy spirit.” “The production of this Letter excited, as may be supposed, in the breast of the Committee, a desire to improve, what to their minds appeared a most favorable occurrence. They accepted the challenge with thankfulness, and resolved to place at the disposal of this zealous correspondent, a 1000 of the Protestant Testaments then printing at Nurenberg, for distribution, by sale or gift, among the Roman Catholics in Swabia and Bavaria ; and directed him to be assured, of their sincere disposition, to afford the members of his communion every degree of aid, *consistent with the principles and means of the Institution.*” What the historian meant by those *emphatical* terms, shall be presently explained. But as he says that “this Letter was the first document which evinced on the part of the Catholics a *desire to co-*

*operate in the distribution* of the Scriptures," it will be proper to insert here, "such passages, as may do justice to the principles of this enlightened Priest, and those of his brethren, who participated with him, in sentiments so just and so happily expressed." It commenced as follows:—"You will not, I trust, be displeased, if an entire stranger to you, presumes to address you in a Letter. I had the pleasure to learn from a copy of your Letter to Nurenberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire, to send out the pure word of God, as the best preacher, into the World. This excited in my breast the most heartfelt joy and gratitude to God, &c, and affection for you, and for the members of the venerable B. S. for whom I wish a thousand blessings. What particularly induced me to write, was, your question, whether the Bible was still prohibited to the Catholics? Being convinced thereby, that you were mindful even of the poor Catholics,—nothing is more affecting than that love that embraces all without the least distinction; for God is love, &c. I felt myself therefore constrained to thank you in the name of all honest and well disposed Catholics, for these your paternal sentiments. Properly speaking, the Bible has never been prohibited to the Catholics. *Indiscriminata lectio interdicta est, &c.* Besides, the prohibition has never been admitted as binding the whole body of R. C. Clergy in Germany, &c. Blind bigots of our Church, have always spread

the opinion, that it was entirely forbidden, &c. There are, however, at present, many of our Clergy-men, both in Swabia and Bavaria, who strongly recommend the reading of the Bible, &c. I have distributed many Testaments and some Bibles, and several of my dear brethren in Christ do the same. Should an Institution be established among us upon your plan, I am sure we could dispose of a good number of Bibles, &c ; the people get more and more desirous of the Bible, and the number of Clergymen is increasing, who would not only tolerate, but commend the reading of it. I feel a very great desire, to witness the formation of a similar Bible Society among the Roman Catholics ; and, indeed, I will make some attempts, though I foresee many difficulties, &c. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to them ; wishing only to know whether a dispersion of Bibles among them, would be practicable ; and, indeed, it would not only be practicable, but desirable in the highest degree. Now I beg you, my dear brother in Christ, to receive these few lines in love. I write this, trusting it might be acceptable to your venerable Society. I cannot express in terms sufficiently strong, the fervency of my joy, and of my love, towards all who throughout England, heartily believe in Jesus as their only Saviour, and zealously endeavour to extend the Redeemer's kingdom: I embrace them all,

as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever Church or Denomination. May the peace of God, and the all-sufficient grace of our Lord Jesus Christ, be with you all."

Now, as the *object* of this most affectionate, and yet *modest* appeal to the liberality of British Christians, (whose benevolent feelings are never appealed to *in vain*) was a little of the assistance proposed to others, to *form a similar* Society among the Catholics, it will astonish many of my readers now, to find, that such assistance *to them*, was *then* totally out of the question. And, although the good man succeeded in conjunction with several of his dear brethren, so far, as to establish such a Society at Ratisbon; under the management of the Rev. the Regens Pater, of the Ecclesiastical Seminary there, upon the receipt of the above assurances of every *consistent degree of aid*, yet, the encouragement which the *commutation* of the Protestant Testaments, promised him, as above, for as many copies printed under the direction of his own Society at Ratisbon, was *peremptorily refused* him. (See vol. i. p. 175.)

It appears from the history, that he had obtained a promise of commutation from the Nurenberg Society, before he wrote to us on the subject; and that the order *had been transferred*, from the latter Society, to the former. But, "it appeared to our Committee, to be a measure which, from the consequences wherewith it was pregnant, called for very

**grave** and deliberate consideration.” And immediately on the receipt of a direct communication from him, stating the success with which his request had been attended, “a resolution was passed, declaring that the proposal *could not be acceded to.*”

“The effects of this Resolution, the wisdom of which, under the *peculiar circumstances* of the B: and F. B. S. could not be questioned, was painfully felt, and affectingly represented, by the Nurenberg Society; whose somewhat precipitate, though certainly well intended procedure, had placed both Societies, in a situation of great embarrassment. They pleaded in justification, the accommodation it afforded to the Catholic Clergyman, and stated that the edition to which the order had been transferred, would be printed, not from a slavish translation of the Vulgate, but from Mr. Schwarzel’s Version of the original Greek, without note or Comment; a version which, while it satisfied enlightened Catholics, had been favorably received by Protestants themselves.” But *all in vain*. “The Committee while they sympathized with them, and saw much in their statement to atone for the precipitation,—considered it expedient, after a full and dispassionate discussion of the subject, to *confirm* their first resolution. Desirous, however, of upholding the credit of the N. S. who had thus become pledged; and anxious to prevent the charge of illiberality from being brought against the B. and F. B. S. with any semblance of reason, several mem-  
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bers of the Committee, united in their private capacity, to pay for the 1000 Testaments, ordered at Ratisbon: so that the Priest, *having accepted with grateful acquiescence*, the fulfilment of the Society's original intention, became thus doubly endowed." That the arguments used by our Committee, referred to the *Principles* laid down in the Society's Rules and Prospectus; or to the necessity they imposed upon them, to be very scrupulous in their *choice of Versions* and of *Coadjutors*, most evidently appears from the *terms* in which that "grateful acquiescence" was expressed. "I feel," said the Priest "the highest regard, for the *wise and prudent zeal of the English Bible Committee*; because it is *my own desire* to see the *pure and genuine word of God spread*; and I am so entirely *against all corruption* of this invaluable treasure that I myself *would prevent it*, by all means in my power. As the *degeneracy* of all *outward Churches* is so great and general, I comfort myself with this, that the Lord is *retiring into the inner temple*, and more gloriously building up the *invisible Church* ;—our duty however is to pray more earnestly than ever, "Lord thy kingdom come" and, "Lord abide with us, for it is towards evening." Conducted by the accounts recorded of this transaction; and by the Historian's own Comment\* there-

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\* "The author has been studiously particular in relating the circumstances of this transaction, because they serve to illustrate the cautious prudence, and conscientious exactitude, with which the Committee of the British and Foreign Bible Society have been accustomed to act. It will appear, from what has been stated, how

on, I arrive as by a sure road, at my *proposed conclusion*; and here *settle for ever*, the question at issue, respecting the *designs* of the *framers* of the Bible Society's Laws, as proved by their "first works." To enlarge on the evidence would be quite superfluous. But there are some points in the *Comment*, which deserve notice. First: its parenthetical observation probably referred to the "conscientious exactitude," with which the Committee *tore away*, about this time, from St. John's Gospel; a Preface which Captain John Norton, a *Mohawk Chief*, *bound* with his translation of the same, for the use of the Indians in Canada; although its language glowed with the purest devotion and loyalty; and was very *unlike* Professor Haffner's Preface. Moreover,

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careful they were, in this instance (as they will be found to have been in every similar trial,) to guard against being carried away by their best feelings, and by the tempting prospect of an immediate good, so as to adopt a measure which might, by however forced a construction, be interpreted into a violation of the letter or the spirit of their regulations. The Society was, at this time, in its infancy: its relations with the Protestant churches of Christendom were but recently entered into, and partially formed: the prejudices existing against Roman Catholics, and every thing which pertained to them, were in their greatest strength; and the version in question, though respectably vouched for, was yet very defectively known. These considerations were sufficient to recommend, and to justify extreme caution on the part of the Society, lest an error, in so early a stage of its proceedings, might draw its principles into suspicion, and throw obstacles in the way of its future movements, which no exertions of prudence or energy would afterwards enable it completely to surmount." [Hist. vol. 1, p. 180.]

the Committee were *not then* without being *tempted* to do what was inconsistent with the Rules, “by the prospect of immediate good;” but they “guarded *then*, against being carried away by their best feelings.” Again: the Committee had cautious prudence;—prejudices existed *then* in the minds of Mr. Wilberforce, and other members of the Committee, against Roman Catholics;—the Version was very defectively known, to the Committee as Biblical Critics; and to have assisted in the circulation of a *Catholic* Version, even *among Catholics*, had *then* been deemed an ERROR, which was to “be guarded against;” because the Society was *then*, in *its Infancy*, and an Error, in *so early a stage*, had proved fatal to the managers who *now remain*.

But as a spoiled Child, cares little for the chidings of a doting nurse, at the age of nine; and less still, at that of nineteen, if in possession of 100, 000*l* a year, we are *not astonished*, after perusing this *comment*, at the changes which took place, in the Committee’s plans; on the decease of the Society’s Sponsors. The above pious Priest had received assurance “of every degree of aid consistent with certain *principles and means*; which were probably not explained *at first* to him; and yet, his “desire to co-operate” could *on no account* be gratified *then*; lest much greater enemies than the most inimical in his Communion, should “creep in,” as it were at his heels, “unawares” to the *inner temple*; seeing his party appealed *not exclusively*, to the inspired vo-

June, as the standard of faith; nor did they “recognize the same canon of Scriptures” with us. But *tempora mutantur, et nos, in illis*; and, as the Society’s MEANS increased between (1811) its 7th, and (1813) its 9th year, from 25, 000*l* to 76, 000*l*; we marvel not that its PRINCIPLES were in the interim abandoned; Jehoiada being as well as dead. So “fair an object, set before the religious World, brought forth so much money and power into action, that the Pendulum tore the machine to pieces.” On the 7th of July in the latter year alas! a special meeting of the Society’s managers was summoned, at which they cancelled all restrictions that regarded foreign operations, but *one*, without the consent of a single constituent. And thenceforward, “there was a greater mixture of Characters.”—“Correspondence” was no longer confined to *religious* individuals and Communities;” and no ministers were thought to be equally well qualified with “distinguished Ministers of state,” to form a *correct view* of the religious state and feelings of peasants in different parts. Thenceforward there was no difference between faith and infidelity: the Society’s Prospective stipulations with the Christian Public, were trampled under foot; and the Roman Catholic Doctor Van Ess, was embraced, and subsequently placed on equal pay, with our Home Secretaries as a fellow labourer, at 300*l* per Annum; which must be in Germany, equal to 500*l* here; although he could say, as late as the last year, that if the Apocrypha

should be excluded, his “own personal character and reputation; as well as his adherence to *canonical order*, would immediately be degraded;” and although there appears, in the History, no shadow of reason besides the abandonment of principle, and the increase of means, tearing the machine, why the co-operation proposed, by the pious Catholic Priest above quoted, was not treated with equal liberality.

At this period also, the late Rev. Dr. Brunnmark, Chaplain to the Swedish Embassy in London, was furnished with a *carte blanche*, to assure all the Courts and Communities, which he should visit, during his continental tour, of our Society’s readiness to assist in circulating such Bibles as any associations among them, might be pleased to print, (without note or Comment), whatever they contained. And by this time the “Obeisance of Princes” had become so ensnaring in eastern Europe, where *authority* extended so far, as to include Apocryphal Books in the Bible, which, even the Popish council of Trent considered too spurious, for admission to its canon; that the Russians received Thousands in lumps, to assist in circulating such *mixture* under the name of the “Word of God.” It was in vain for the poor people of the Caucasus, and of the Crimea, to exclaim, “Demas hath forsaken us; loving the present World;” for the Church and the world were then united in wedlock: these Bible mixtures, were substituted for Missionaries; the smiles of the triple Crown, if not even those of the Crescent were courted, and a Catho-

lic Bishop said, as Mr. Venn observes (Preface p. 4) "Prince Galitzen mentions, that the Bibles for the different religious persuasions, are to be printed in strict conformity to the authorized version of each body." And, while all this latitude was allowed by the Society's agents *abroad*, it will be *remembered* that at this very period, I learned from *experience* that Unitarian teachers; were systematically embraced and hugged, by its Secretaries, *at home*. Amicus says indeed, that "an Arian Minister has been a Secretary to a Bible Society, established in a large Town in the North of England, eversince its institution, which was, *he* thinks, about 20 years ago;" but a forger of falsehood, should have better memory: there existed *no* provincial Bible Societies for the first five years of this Society's time. Socinians united, as individuals, at first *perhaps*, but they made then, no conspicuous figure. "Elisha was dead and buried, when the Moabites invaded the land." The Christian observer said in 1810, that Socinians had not then united. And I will, in duty to the honor and integrity of our Society's revered, noble President, take *one* thing for granted, without adding a line of collateral *evidence*; viz. That his Lordship took our Rules and Prospectus, so late as May 1811; in their plain, obvious, literal meaning, as I have always done myself: for he spoke at the 7th Anniversary Meeting then as follows. "It is to the honor of this Country to have produced a religious Institution (for such the B. and F. B. S. may

with strict propriety be denominated,) founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially, and, conscientiously unite in it, and, in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God ;—an institution, which secures an adherence to the integrity of its principles, by regulations so precise and defined, as not to admit of *dubious interpretation.*”

It being thus clearly proved, that the Bible Society’s Committee, have completely shifted their ground; and have for years (it matters little how many) conducted the Society’s concerns, on a system which is diametrically opposite to it’s stipulations with the Christian Public, it now remains for me to make, only a few remarks, on the *Rise and Progress of the Error*, which they have committed.

It is not improbable, that being unable to deny, that they abandoned the Society’s Principles, about thirteen years ago; they may wish it to be taken for granted, that they have vastly *improved* the same; and that without acting upon a more *liberal basis*, than the Society’s Rules and Prospectus originally allowed, they could not have done a thousandth part of the good they have performed. And had I thought the system which they have substituted, fit to be tolerated at all; I had been the last to employ a pen against their proceedings. I feel no su-

perstitious attachment to systems. Every thing human is imperfect; and therefore capable of improvement. But it is my immovable conviction, that their present system, connected as it still is, in the views and ideas of the public, with the Society's original stipulations, must be totally inconsistent with the interest or success of true religion, both at home and abroad. So long as it is remembered and read, that the Society originally confined its invitations to the concurrence of *Christians* only, it will be in vain for its managers to treat its connection with heretics, as harmless; under the pretence of its being, like other charitable or commercial institutions, open to all mankind alike. Unitarians will not so lightly allow their increased importance to be diminished. I understand that they industriously avail themselves, of all the consequence, which this connection affords them: that they exhibit handbills, in provincial towns, (*Wickam-market, Suff. for inst.*) announcing their blasphemous discourses, thus: A. B. "a Missionary to the British and Foreign Unitarian Society" is to preach at C. D. Although *Amicus* says of these heretical Theologians, that "they are quite contented *with* the respectability which their connection with Bible Societies gives them;" and that "they have no relish for laborious exertions in the cause;" it were absurd to say, that they would be *now* contented, *without* that respectability. It will be seen when the day of their dismissal arrives (as it sooner or la-

ter must be, if the candlestick be not removed) that they will "return home in great anger." As the subsidiary soldiers of Israel, which Amasiah dismissed, returned, laying cities in waste, and depriving their inhabitants of property and life; so these enemies of the Christian Church, will persecute the people of God, when he comes to sever "the precious from the vile," and hence the natural result of this ungodly amalgamation, is not likely to be the reign of universal peace, expected by its temporizing promoters; for that cannot be in its *unholy* nature; but the reign of infidel persecution, which seems needful to unite and cement true Christians of all ranks and denominations, in one Holy Catholic Body. Indeed this awful deflection appears to have no parallel in sacred history, but that which succeeded the disease of pious Jehoiada. It resembles *that* in its causes, progress, and effects. The hypothesis which the history of the Jews, (as recorded 2 Chron. 24,) suggests seems to solve the Phenomena of this error. *Hypotheses non fingo*, said Sir Isaac Newton, in searching the arcana of nature; and the same I say in searching those of sin. "An hypothesis is never to be depended on" said the late Dean of Carlisle, "except when it fairly and clearly grows out of the Phenomena, that is, out of the facts for which it is to account." And, in what can we account for the deflection of Judah, just alluded to, but in that evil propensity of which the Lord complains by Hosea, saying, "My people are bent to backsliding from

me?" and this has been the sinful propensity of all men by nature, since the fall.

A few remarks on these Phenomena, will serve to shew the resemblance between them. Athaliah, the Jewish Queen Mary, "had broken up the house of God," and the young King, who had been hidden for six years therein, from her bloody hands, and crowned in his seventh year, "was minded to repair it;" and accordingly commanded the Priests to effect the purpose; but they delayed for a long time; nevertheless God was feared, and worshipped in the dilapidated temple: and at length, Jehoiada the Priest, made a chest, with a hole in its lid to admit the poll-tax, and free-will offerings of God's remaining worshippers; and "a fair object being thus set before the religious world" the matter took a popular turn. "Money and power," in abundance, were "brought into action." "All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end" of necessary repairs. Means continued to increase; ornament was added to usefulness: splended services of plate were provided: but the worship of God was continued *only* till the King's preserver and instructor died, or waxed nearly "a hundred and thirty years old." Then the Princes of Judah flattered Joash, and enticed him to erect Chapels of ease, as it were, all over the Kingdom; under pretences of piety, no doubt; and the Groves which they attended, were at first but half-way houses to hea-

then idolatry. So puritanical was the temple worship, that no Gentile could join, without submitting to the Cross of circumcision ; and no Jew could mingle with Gentiles, but under the severest penalty ; therefore the backsliding hearts of nominal worshippers, left the Lord and his Temple ; and served Groves and idols ; “and wrath came upon them ; yet he sent prophets to them, who testified against them—but they *would not give ear.*” They even stoned the son of their deceased Priest, with the consent of their ungrateful King ; and the end was their joint destruction. “All the Princes, with a very great host of the people” were destroyed by “a small company of men,” and the King ; being “left in great diseases ; was slain by his servants on his bed, for the blood of the sons of Jehoiada.” And his son Amaziah, came to a similar end, after his forces had suffered a similar defeat. Now, reflect on the parallel case. The poor people of the Principality wanted Bibles, and waited for years in expectation of a supply from the regular source ; but the Levites of the Land, disregarded their cry. The work and worship of God, however went on successfully, with only the old Bibles, till at length their cause took a popular turn. Then the jealousy of certain bigoted parties, roused them to resist supposed encroachments on their province ; and their defeats in controversy, served only to increase the religious world’s *momentum* ; even Royal Princes rallied around the Society’s victorious standard ; and the

semi-religious of all sects, seized the opportunity to cast their several Creeds into a crucible, so as to bring forth the Socinian calf, which they have worshiped ever since. But ; to be more particular, in explaining to the Christian Reader, how fairly and clearly my hypothesis grows out of the facts, for which it is to account, I will observe, that as the blessing of God had crowned the living ministry with wonderful success, in most parts of Great Britain, during *the age* which preceded the period alluded to ; there was a witness in the breasts of millions, in favor of religion, who were not “partakers of the divine nature ;” and who therefore *wished* for “the death of the righteous,” while they *loved* the present world. Of these, many had gone so far, as to make a profession among Dissenters ; and many had been brought up by religious parents, both in, and out, of the established Church : but still their hearts were *with the World*. And to bring matters more to a point, I will particularize three classes which hailed the “dawn of this new *aera* in Christendom,” with peculiar delight. The first that I shall mention, is that portion of the rising generation of both sexes, and of all sects, which was *thus* semi-piously disposed. Most young persons, brought up under the means of Grace, afforded in a faithful ministry, are uneasy under a conviction, of the necessity of *confessing Christ before men*: and are generally apprehensive of their spiritual danger, while they *deny* him. Natural conscience is equal to all

this ; but where there is no higher principle, there is an abiding wish that religion and the world were united ; so that the advantages of the one, might be ensured, after the enjoyment of the other. The Servants of corruption always seek liberty. And I presume that there never appeared on earth, (unless there were in the days of Joash) opportunities so fine, to gratify these half-religious desires in un-renewed youthful minds, as Bible Society exhibitions have afforded. *Here* every thing was merry and gay ; gadding about and holiday keeping ; the best opportunities of introduction to society, both at Anniversaries, and in application for subscriptions. And all this fun exempted from the *thorn* which accompanies *worldy* mirth in such minds : for all this is Religion!! And besides, youth, as they advance towards manhood, begin to look for profit as well as pleasure ; and as members of the national Church, are not so particular in keeping their *custom*, for those of their own sect exclusively, as *some* sectarians are ; it was natural for such youths, destined for any business or profession, to wish, that the homage which their conscience compelled them to make to religion, was to become more and more popular, so that their conscience might leave its clamour ; without loss of customers or clients.

Another class, consists of Dissenting Preachers. It cannot be denied, however humiliating the admission must be, that no small number of these, hailed with a greater or less degree of unhallowed

delight, the ominous union, effected by the exhibition of this “fair object;” between the Church and the World, although there has not been a single sacrifice of *principle* offered by the *latter*, in the approximation. No marvel, therefore, that they should soothe their former “apprehensions, lest *this* union should be *improved* to disseminate Socinian principles.” Few of them could object to unite with Unitarians, under the denomination of Christians, in the society of Dukes and Lords. Such meetings must be peculiarly gratifying to their remaining worldli-mindedness. These opportunities of exhibiting the superiority of their method of education, to acquire the graceful “gift of tongues;” must have exceeded their expectation; and be peculiarly pleasing to their junior classes. One cannot wonder, therefore, that no *umbrage* was taken at the Socinian’s insolence, in placing that paragraph of the dissenting Secretary’s essay, which I have alluded to, in the Front of his Sketch Book: although, I presume, it was not originally written, to level the old partition wall; because few of these Great Personages, had ever come nigh, but for the abandonment of the Society’s principles. But as I know very little of the raw recruits, enlisted for the rear rank; I will pass on to those who were trained for the van, at the very time. Of all descriptions of subjects in the realm, perhaps none could feel a greater desire, to see the World and the Church united in wedlock; than half-religious Candidates for Holy

Orders. To them this unholy alliance, administered the most gratifying pleasure. Self-convicted of the necessity of going further than Fox-hunters; inspired perhaps with the ambition of becoming *popular* preachers; and probably *apprehensive* of being shunned by the *world*, for puritanical peculiarities; and wholly destitute of self-denying grace to cast themselves under the sole protection of the Lord: they were naturally the first to enlist under a banner, which profanely and preposterously blended the cross of Christ and the crown of Anti-christ.

Hence the zeal of those whom the late President of Queen's Col: denominated "ingenuous youths," at Cambridge; and of those whom Secretary Owen described as "a large body of Undergraduates" at Oxford, became so conspicuous. They were accordingly the promoters of the auxiliary Bible Societies which were established at our Universities, in 1811 and 1812, and which greatly increased the Parent Society's popularity." But "a few senior members were zealous" at first in either place. Yet no one seems to have been then awake to *real* danger. Dean Milner, alas! allowed the ark to be taken out: and although he "was grown old and heavy" like Eli; unable to "watch the violent motions of this pendulum" his heart trembled not like Eli's. He even denied the "danger of contagion," describing the co-operation of Socinians as a "notable instance of Candour" And Bishop Burgess in another part of

the Country the following year, ascribed to ignorance of the Society's principles &c. all apprehension of evils arising from uniting with the same pestilential parties; in a charge to the Clergy of St. Davids—wherein he described those principles, thus. “The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians.” As if that had been the same, with “professing to regard the Scriptures as the proper standard of faith.” Whereas the Society's sponsor Cecil, had he lived so long, had begun “to throw in every regulating and directing power he could obtain from any quarter.” He dreaded the *contagion*, and therefore would have shunned the *contact*.

“The writings of Infidels” said he “must be read with caution and fear. They are malignant foes of Christianity. I dare not tamper with such when I am in my right mind. I have received a serious injury for a time, even when my duty has called me to read what they have to say. The daring impiety of Belsham's answer to Wilberforce ruffled the calm of my mind. I read it over, and waked in pain about two o'Clock in the Morning. I tried to cheer myself by an exercise of faith in Jesus Christ. I lifted up my heart to him, as sympathizing with me, and engaged to support me. Many times have I thus obtained quiet and repose; but now I could lay no hold on him; I had given the Enemy an advantage over me: my habit had imbibed poison. My nerves trembled. My strength was gone! Jesus Christ sympathize with you, and relieve you! It is all enthusiasm! It is idolatry! Jesus Christ has preached his Sermons, has done his duty and is gone to Heaven! And there he is, as other good men are. Address your prayer to the Supreme Being!” Remains, p. 149.

This quotation plainly shows how the aged should warn the young, against entering into temptation. But Mr. Owen particularizes *one* of this body of Undergraduates, by name, with eulogy; vol. ii. p. 511, as the Writer of Letters inserted in the Ox-

ford Journal, on the Crusade of the Nineteenth Century, by Peter the Hermit, and afterward published in a pamphlet, for the Society's benefit, although they exhibited the most disgusting vanity and offensive self-sufficiency ; and quoted a well known Socinian Writer, as I have noticed elsewhere.

Thus, when we trace this awful deflection to its origin, it appears in its proper character, as the natural progeny of that love of the World in which it terminates, and which, considered abstractedly, is “Enmity against God,” and *Godly Men*. Now, as connection with Roman Catholics, which was *originally* rejected, in order to guard against the approach of Socinians, is virtually broken off, by the recent decision of the General Body, respecting the Apocryphal books ; there is an **ESPECIAL CALL** for the exclusion of Socinian Associates. Pity on the former, no longer pleads excuse for the latter. And, reflecting on the whole, I feel pain, when I compare with the *first* and the *last* works, of the Society ; this remark of my friends at Cambridge, (page 6;) a part of which I have already reviewed.

“The 2nd. Rule” say they “directs our efforts to the assistance not only of Pagans and Mahometans, but also of the foreign Churches. Now could it have been expected by the framers of the rules that foreign established Churches would consent at once to adopt a new Form of the Bible out of deference to our wishes, or that the Catholics would depart from their own Canon of Scripture on the representations of Protestants?”

And I trust that when they are brought to see, how they have “darkened counsel without knowledge,” of the Society's formation, &c. they will *repent* and assist with all their might, to do the *rest* of “the

first works; lest the candlestick should be removed." And surely! Mr. Gorham, would be ashamed to advocate the cause of Socinian Churches, if such those synagogues, in connection with our Society all over the Continent of Europe, may be called; after he has acknowledged the principle on which I have shewed, that our Prospectus *necessarily excluded* the Catholics *on their account*, namely, the recognition of the same standard of faith, as the only "bond of union;" for it could answer no purpose to retain the titles of the several books, if their *true* meaning be lost in Socinian translations. A few pages may be profitably employed, therefore, in exposing *some* of the evils that have arisen already, from this ominous union. As it is the Society's Grand Portion that involves its Grand Peril, it might be reasonably supposed, that our Committee *would* be very particular, in their choice of *foreign* agents. And as Mr. Haldane, whose abilities are described as unparalleled, and piety as unquestionable, even by his opponent Amicus; has lately spent ten years, in various parts of the Continent, in promoting the cause of Christ, and has thus affirmed, at p. 26, of his second Review, that he has "seen many, and heard of many Pastors on the Continent, but never heard or saw a single one, who did *not* reject, and was not in the strongest degree, prejudiced *against* the fundamentally important doctrines, contained in Eph. Ch. ii, 8, 9, 10, *until he was taught* (better things) through intercourse

in some way, with England," it had evidently been very useless, to seek for proper agents *in that* quarter; prudence therefore, dictated the propriety of employing a British agent there, with a salary of 400*l.* a year, besides extras; and if the "six hundred sister Societies and upwards," said to have been established in Co. with *such Pastors*, be all *blessings* to the people, *expediency* required, that such an agent should be pliant, and capable of "merging all peculiarities." It cannot be supposed that an agent of St. Paul's choice, would have so "nicely managed these people," as the late Secretary Owen, boasted of having satisfied the Socinians at Geneva, that our Society did not consist of *serious men*, by exhibiting a list of titled names, beyond all suspicion. St. Paul had by no means selected a Missionary deserter: he preferred an absolute rupture with his colleague Barnabas, who "was a good man," though somewhat infirm, and too complying, to the alternative of being again accompanied by Mark, who had deserted them once at Pamphylia; much less had he commissioned Demas; by whom, Saint Luke and he, were subsequently forsaken. Yet our Society's Committee, have in high commission, one bearing resemblance to the latter; one brought into notice by the late Secretary Owen (Hist. vol. ii. p. 226.) in these words: "As the name of Mr. (now Rev. Dr.) Pinkerton, is now introduced, it will be satisfactory to the Reader to have some information concerning him:—He is a native of Scotland, and

emigrated in May, 1805, under the patronage of the Edinburgh Missionary Society, in order to serve as a Missionary in the Caucasus. In this situation he continued at Karass, till the state of his health compelled him to leave it, in Sep. 1808. In March, 1809, he took up his residence at Moscow; and obtained very honorable and advantageous employment, as Preceptor, in the families of several persons of distinction." This seems not so *satisfactory* to me. Had such a Society employed me in any place, where B. S. Socinians could neither persecute nor impede me, I had esteemed no *other* employment *honorable*, if my health remained, as his appears now to be. In other services convalescents rejoin their respective regiments; but not so in this, it seems. But my principal object is to shew, what sort of bread Dr. Pinkerton, has been providing since, for the "hungry multitude," at our Society's expence. The first sample of "wheat" purveyed by him, that *I shall notice*, was the Turkish translation, which I have somewhat *ironically* alluded to, in my second Letter, before I saw Dr. Henderson's masterly reply to Professor Lee's remarks. Our Committee have (11th Report, p. p. 260, and 310) informed us, that Dr. P. discovered, in the archives of Leyden University, the whole Bible thus translated (about 1666) by a native of Poland, who was stolen when a boy by Tartars,—sold to the Turks at Constantinople; *there* named Ali Bey,—brought up a Mahometan—became a celebrated linguist;—and undertook

this translation of the Scriptures, at the instance of the Dutch Ambassador there ; and as Dr. P. says, intended to return to the bosom of the Church, but died before he accomplished his design. The Doctor says, that there were at Leyden, two full copies, distinct translations, made about the same period ; that he compared this with Seaman's translation, (printed at Oxford, 1666,) and found it “*more free, and not so cramped and verbal.*” and thus he preferred it ; saying, “In every point of view, I consider Ali Bey's manuscript, a most valuable treasure, for the promotion of the cause of the B. and F. B. S. &c.” It was sent to Leyden, in order to be printed, but this has never yet been done.” The Dutch of that Day, appear to have been better judges of the “finest wheat,” than Dr. Pinkerton proves to be.

Instead of this manuscript's, being sent to the Missionaries, who were printing a Tartar edition at Karass, in the neighbourhood of the people, for whose use this Bible was intended ; our Committee have told us, that it was “consigned to the care of Baron Von Diez, a Prusian Minister of State, at Berlin, to be revised and printed, at the expence of the B. and F. B. B. :” adding, that this Nobleman, who had been Ambassador at the Sultan's Court, united, with the knowledge required, cordial zeal, &c. ; and had already “examined the manuscript sufficiently, to pronounce the *translation accurate, and the style most excellent.*” This Testament was printed at Paris, under the superintendence of Pro-

essor Keiffer ; who, notwithstanding his having represented the whole population of his disipated country, computed at twenty-nine millions, as “earnestly seeking salvation,” appears to be on the whole, an useful stipendiary agent, justly deserving his 270*l* per annum, and would have rendered the edition less dangerous than it is ; had not “express restrictions been laid upon him to depart, in no instance, from the text of the Manuscript ;” as Dr. Henderson declares, that, “positive information warrants him to affirm,” at p. 91, of his Book, properly entitled : “The Bible Society’s Turkish New Testament, incapable of defence.”\* This meed of praise seems due to the Paris Professor, when the Turkish *Bible*, which he edited since, is compared with the *husky article*, prepared by the Prusian Ambassador at Berlin : but the Baron knew from experience ; having sat and fed on the Sultan’s sofa ; that the brownest bread, best suited the taste, of a tawny Turk : and therefore pronounced “the style most excellent.” *But this appears to have been abandoned, after the Pentateuch was printed* : a sample of it is as follows :—

\*Genesis Chap. i. v. 1. In the begining the Exalted Creator &c. 3.—Then God most high said let light be and light was. v. 4. The Court of the Creator also saw that light was beautiful : and The Court of the Creator separated the light.—v. 5. And The Court of the Creator named the light.—v. 6. And The Court of the Creator also said, let there be an expanse.—v. 7. The Supreme God then formed an expanse.—v. 8. And the Supreme Verity gave to the expanse the name of Heaven. See ditto p. 94.

This is what Dr. P. esteems. “a most valuable

treasure for the promotion of the *cause of the B. and F. B. S.*" While the late Mr. Charles supposed that diminution of quantity might be an object, if we could obtain but five Bibles for the price of three the Doctor finds his reckoning in the reverse.

But, to proceed: as the purgation of the *new Testament*, is of the greatest importance, I wish the Society had analyzed that. Some of its objectionable periphrases and synonymes, are as follows:—

Matth. i. 16. And Jacob begat Joseph, the spouse of Lady Mary of whom was born his Majesty Jesus, who is called Messiah."—Luke ix. 23. "Let him take up his cross on his shoulder and follow."—John vi. 31. "Our fathers did eat of the sweet-meats of Omnipotence," i. e. manna.—Acts i. 21. "The illustrious Jesus, the Lord."—Rom. xi. 1. "I also am of the seed of Lord Abraham."—Heb. xiii. 20. "The Prefect of Peace, God most High, brought again &c."—Rev. xii. 10. "Now is come—The Kingdom of the Court of our Creator."—Rev. viii. 3. "Prayers of the *Protectors*: of Patrons: of the *favorites* of God: or of Ministers of State" instead of *Holy Persons*, or of the *Saints*.—In other words, *Tutelary Saints*.

"The *Synonymous* terms used improperly, are these, and the like: *Quick and ready*, for "swift." *Anguish and "sorrow,"* for the latter only: so are *worthy and "deserving."* "Glorify" and *praise.*"

These Periphrases impress on my mind, the truth of this vulgar saying, "Set a beggar on horseback, and you know whither he will ride;" for it appears verified in the conduct of the Author, Purveyor and Vindicator of this Version; and serves to shew the discernment, required to select young persons of *real piety*, to serve as Missionaries; that they may stand in an upright though respectful attitude, wherever they have occasion to appear "before Governors and Kings;" seeing their office

is seldom filled by the naturally *noble*, of whom, “not many are called;” and as the most impious of Princes, preferred to have the “lowest of the people,” for his servile Priests ; his conduct has caused me to suspect, that, let a person’s learning or fortune, be what it may, he rarely “stands erect, before a great man;” unless he is born either “of blood,” or “of God,” i. e. ennobled either by birth, or by Grace. Had Ali Bey, therefore, either been bred and born a Polish Prince ; or *really* believed the Bible ; I presume, that his principles had been less parasitical. And although I know no more of the Purveyor of his Version, than that which appears in print of his *official\** conduct, I will hazard a conjecture, that he

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\* I would here observe, that neither an author, nor a reviewer, has a right to *meddle* with the private character of individuals ; especially when the *virus of religious persecution* may so seriously affect, social order, as indirectly to cause encouragement to conspiracy, and protection to consequent perjury ; that there can be no security whatever afforded for *reputation* ; even our boasted trial by Jury, *cannot* protect *that* ; while members on the Grand Inquisition have the opportunities they possess, to protect perjury from deserved punishment, by ignoring Bills of Indictment, wherein their characters as Magistrates *may* happen to be thus concerned. I am therefore enquiring into Dr. Pinkerton’s character, only in his public capacity, as a hired and accredited agent ; indeed I *know* nothing of him in any other, and I insinuate nothing. His official character *only* comes under my review, and I have formed my opinion of his total unfitness for his office, from authenticated facts. Mr. Haldane whose assertions I do not doubt, says in his second Review, p. 32. “In exact conformity to Dr. Steinkoff’s doctrine, about the Popish Cross, Dr. Pinkerton, when lately at Malta, used every argument

cannot exclaim, *Ast ego Cecropides!* If I am wrong let him tell me, and I will expunge this page before it is published. At present I am of opinion, that to say "He worships the SUN in the East," or that he is capable of crouching to the *Crescent*, would comparatively redound to his credit; for (in his preference of this Scripture flattery); he has courted the smiles of a *morning Moon*.

Its Vindicator's *opificial* origin, which sheds *additional* lustre on his oriental learning, accounts alike for his parasitical propensity; unless, as I fear, the *infirmity* of his faith, may be found in the *influence* of Unitarian Infidelity; which must be infinitely worse. Some apparent proofs of his favoring Socinian Hypotheses, shall therefore, relieve my Review of this Turkish Version.

*First.* That Professor Lee is an advocate for Apochryphal circulation, we know; for his signature is prefixed to the Cambridge Remarks; that a period of purgatory awaits the wicked in a future world, is a Socinian Hypothesis; we are also aware of: and this appears to have been Ali Bey's opinion;

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to prevent Dr. Nandi, the Secretary of the Bible Society, there from forsaking the Roman Catholic Church, and becoming a Protestant, assuring him, that he would be of much more use to the *cause of the Bible Society*, by continuing a Roman Catholic;" and asks, "is it to be tolerated, that foreign agents holding such sentiments, should represent the Christians of Great Britain abroad, and that the B. and F. B. S. should be permitted in so many ways as it actually does, to counteract the progress of the Reformation?"

for he rendered “*eis tò pür aiönion*, in Matt. xxv. 41. by “into the fire of *Gehennah*; instead of, into *the eternal fire*.” And his Vindicator, after having previously pronounced his Version, as “in every respect faithful to the original,” declares on this particular text, that “the difference in words is unimportant;” and that “as the word used by the Turkish Translator is not unscriptural, no good reason, can be assigned, why the book should, on this account, be suppressed.” Again: Socinians explain away, or refine such Scripture terms, as “being in Christ;” and A. B. has rendered Rom. viii. 1.—“Those who are Jesus Christ’s” instead of “Those who are in Christ Jesus.” And the Vindicator asks, p. 96. What does Dr. H. mean by “In Christ Jesus? I suppose he means in the faith of Christ Jesus.” Again: The Translator says, Chap. xvi. 7.—“believed in Christ, before me;” instead of—“were in Christ &c.” “Than which” his Vindicator says, p. 96. “I will venture to say a better translation cannot be given;” although the word *Ginomai*, which may signify a *being* by a *birth*, and not *ēimi*, which signifies *existence*, is used in the *Textus receptus*. Again: That man is justified by *inherent* and not by *imputed* righteousness; is a Socinian Hypothesis; and A. B. has translated Rom. iv. 14. thus, “The promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness and piety of faith;” instead of, “through the righteousness of faith.” And yet Professor Lee,

favors this translation at length ; and so he does that of ver. 3. where Ali Bey says, “And that faith he counted *instead*, or *in place* of righteousness ;” and thus the extremes of two heresies meet.

Again: That Jesus Christ was son of Joseph and Mary, is a Socinian tenet : and Ali Bey’s Version, tends to maintain that heresy ; as Luke ii. 5 ; thus, “To be taxed with Mary, who *being* his espoused wife, was great with child ;” instead of “Mary his espoused wife, being great with Child.” Yet the Professor vindicates the Mussulman ; although, it is very evident that the former mode of expression, *discredits* ; while the latter *favors* the doctrine of a previous and miraculous conception. Again: In as much as a Socinian disbelieves, that “Christ died *for our sins*,” he disbelieves also, that he rose again *for our justification* ; ” and in consequence, he cannot have any grateful regard for the *Christian Sabbath* ; although the laws of this happy land, secures for it, a portion of external respect. But where Unitarian infidelity is at liberty to display its baneful influence ; a *Mahometan Sabbath*, has the preference ; *there* the seventh day is distinguished only by its being devoted more especially to pleasure. “The University of Prusia, namely Halle, to which, most German Students in Divinity, are sent,” says Professor Thulock, now is the seat of Infidelity.” “They who wish to form a notion of the German method of explaining the doctrines of Scripture ;” says Mr. Rose, Vicar of Horsham, “need

only turn to the pages of history, for a record of the various heresies of the early ages: and they will also find a tolerable picture of them, in the most violent English Unitarians." As to their *morals*; The Christian Observer, for April last, says of *Berlin*, the Prusian Capital, "The shops are open on Sundays; as are also all *Public Offices*; the mechanics are all at work; there is no alteration in family arrangements. Balls are given. Theatres are open and crowded; they are also warmed with stoves, while the Churches are universally cold and empty." "The state of the Continent," says the Rev. L. Way, "is that of *positive* irreligion. I use the term irreligion in a sense unknown to the untravelled native of this happy land." "In Germany" says Mr. Haldane, (second Review, p. 40.) "The Churches seem to vanish by degrees; they are often seen in ruin." "In Stadhagen, Mr. Dassel, the first Clergyman, wrote a book, in 1818; to prove, that the time is come, when all Churches should be turned into Manufactories, because the people are now sufficiently *enlightened* to reject the former use of them." "Several Clergymen in their writings, recommended the giving up of the old superstition; began to preach on the best manner of feeding cattle,—on choosing good kind of potatoes,—on agriculture in general. And the people often gave up attendance on public worship altogether, and spent the sabbath in *worldly pleasures* and *enjoyments*." And as this is the case no marvel that it is difficult to translate the word

*Sabbath*, so as to be understood by foreigners. Ali Bey thus translates it, Rev. x. 1. “I was in the spirit, *on a Market-day* ;” instead of “The Lord’s Day.” And Professor Lee replies, (“with the same spirit of levity, which characterizes too many of his Biblical criticisms ;”) saying (p. 86) “A very alarming conclusion truly !” In p. 90 he says, “It should be remembered, there are certain words and phrases, such as the Lord’s Day, the Christian Sabbath, &c. in use in Christian countries, which would either be unintelligible to a Mahomedan or a Heathen, or would give an idea totally different from the scope of the original, if literally translated;”\* and concludes the *defence* of this passage, p. 91. by saying, “In a future edition, perhaps the word might be altered with advantage, but I doubt whether a better word could be proposed now.” But of all subjects, the doctrine of the Godhead of Christ is the most important ; because it is the point which imparts *importance* to all the rest; it is the pivot of the Christian system. And in regard to this : Ali Bey’s Version is exceedingly faulty ; as that of a Mahomedan Unitarian must be expected to appear. Rom. ix. 5. he renders thus ; “He who is over all *a god* blessed for ever ;” or, “He who is over all, *an eternally blessed object* of worship ;” using the Turk-

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\* Socinian Wakefield says in his notes on Philemon, “ I have followed my *inclination* herein anglicising the peculiar phraseology of the original, and would gladly have followed it on many other occasions, if prejudice would have borne it. Our Society’s Vin-

ish term, *Illah*, which implies what we would express with a small *g*; as *a god*, or *the god*, instead of *Allah*, which implies *God*. And of the great *distinction* between *God*, and *a god*; he appears to have been well aware; for he uses the same characters *Illah* to express the presumption of Antichrist, in 2 Thess. ii. 4. “Above all that is called *god*.” And also Acts xvii. 23. “To *an unknown god*.” We English readers may therefore clearly perceive, this translator’s opinion of the person of Christ. And this is one of the passages, cancelled since, by Professor Keiffer; and reprinted with *Allah*; although it was defended by Professor Lee. Other passages prove the translator’s Unitarianism; such as, Acts xx. 21. rendered thus: “And they preached his Excellency Jesus, and the hand of the *Most High God* was with them;” which exhibits a marked distinction of persons, for which the original affords no foundation whatever. Again: those texts which in the original exhibit the Second Person, as the constituted *Lord*, under the Gospel dispensation, are very sadly distorted; as Acts ii. 47. “Praising the *Most High*

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dicator, Professor Lee, says, p. 151. “For my part, I had always supposed, that Versions of the Scripture should be so made as to be intelligible, at least to those for whom they had been intended, and that how unbending so ever the phraseology of the originals might be, they must be rendered in a translation by the phraseology in use, among the people for whom such translation is made; in order that they may understand them, however different their style and taste might be, from that of the original Hebrew and Greek texts.”

*God,—the Court of Truth, also added to the Church &c.”—Chap. xvi. 10. “We concluded from this, that the Most High God, called us thither;” v.14. “Whose heart God Most High, opened—v. 15. “If ye account me faithful to the Most High God;” although this appellation is given to our Saviour, in no part of the book, but is uniformly used of the blessed Trinity; with the exception of Mark, v. 7. and its corresponding passage in Luke, where the  *Father* is meant in contra-distinction. Again: Chap. xviii. 8. is rendered thus; “And Crispus the chief ruler of the synagogue, believed in the Supreme God, &c” as if he had been previously given to idolatry; of which the Jews have seldom been accused, since the Babylonish captivity. But Professor Lee attempts to turn aside all ideas of Unitarian taint; saying at p. 44. “He may have been an Athiest, or idolator in the strict sence of those terms,—he may virtually have denied the God of Israel, in rejecting his Messiah; and now, for the first time, have been initiated in the true faith. There is not much stress, therefore, to be laid on the Doctor’s (Henderson’s) dogmatic reasons; and his critical ones are absurd. Again: the Mussulman has interchanged the terms *Rabb* Lord, for *Allah* God, to the obscuration of this momentous truth, in Rom. x. 13. “For whosoever shall call upon the name of the *Lord* shall be saved;” and on this the Vindicator observes, (Rem. p. 110) “It has already been shewn, that, whether the Translator had used the word *Rabb*, or *Allah*, the*

Mahomedan reader would have understood none, but the Supreme God.” And, moreover, he says that, “The conclusion must be, that Ali Bey, has taken the safe side of the question, leaving the reader to determine, whether the context relates or not to our blessed Lord;” although he betrayed the most palpable bias to Mahomedan Unitarianism. Now, it might be desirable to know, what danger the translator had to avoid in this choice of alternatives; besides the ideal danger of idolatry, professed to be dreaded now by Unitarians? And whether there lurks a doubt in the Professor’s mind on the subject of Christ’s Eternal Godhead? And mark: this is the context of that very passage; “on the *entire misconstruction*” of which, it is stated in Hall’s speech, alluded to (Let. ii. p. 9.) that the adversaries of the Bible Society *perversely* founded, the inference, that “we have no reason to expect the conversion of foreign nations, in consequence of the sole perusal of the Sacred volume”—“How shall they call upon him of whom they have not heard?”

The *mode of defence*, as well as the conduct of the Translator, favors the Socinian assertion, that “Unitarianism is the only religion that can become universal,”—*i. e.* If left to corrupt reason alone. Ali Bey distorted Rev. vii. 10. thus, “Our salvation is *from* the Supreme God, and *from* the Lamb;” instead of *Salvation to our, &c.* And the Professor defends him p. 113. saying, “The redeemed appear to be praising *God*, for that *Salvation* which they have derived

solely from him and the Lamb. Now whether this be termed an ascription of praise, or a declaration of that which amounts to the same thing, seems to be but of *little moment*. And p. 114. he says, "Instead of derogating here in any respect from God, he (A. B.) has so rendered this passage as fully to ascribe it to him." All that he *could* say, was, If the text is rendered useless for its *primary* purpose, we can still convert it to a *secondary*. It no longer helps to maintain the doctrine of Christ's Divinity ; but we may turn it to account, in contending for that of his atonement. But alas! The latter can avail very little, where the former is undermined. Now (to close the Review of this article;) Dr. Henderson observes, that he had found the terms *God*; The Supreme God; Divine Majesty; or Supreme Verity, substituted for Lord, in the Acts alone, no fewer than twenty-five times ; and Professor Lee, remarks at p. 103. "It should be remembered, that the Divinity of our Lord, cannot be maintained by the *words* adopted in any translation." And, I ask, Is this a fact ? Has a certain fatality attended *every* Version ? Is there *no* text in *any* language, besides the Greek, in which the Person of Christ is expressly mentioned under some terms or other; and his Divinity, as expressly asserted ?\* If not : well might the modern Cerinthius, from whose society, Bishop Porteus's Biographer, withdrew at Uxbridge, run the hazard

\* A pocket edition was printed at Geneva, in 1557, by one Conrad Badius, for English Refugees, (with a Preface by John Calvin,) wherein the *words* "Mighty God" found their way into the English Text, in Tit. ii. 13 ; thus "the Glory of the mighty God, which is of our Saviour Jesus Christ." *¶* *¶* Isaiah ix. 6.

of his two Guineas, on the chance of finding the words, "God the Son," in the English Testament!! Well might Aspland say, that our Society's spirit is a *virtual* concession to his Unitarian plea! HERE is literally, a *literal* concession! But in justice to the Committee, I should say, that the *Appeal* produced *some* effect. The edition was ultimately put under an arrest abroad; and sheets to supply the places of cancels, and tables of errata, were dispatched as **CORRECTORS**, to prevent mischief; after all the illusive logic, which resounded in our ears, "That the Bible could not be perverted, but by the readers thereof;" and a passage representing the Son of God, as "solemnly interdicting his own worship," with others containing gross errors, have been expunged.

We have in the eighteenth Report, p. 33, accounts of *another VERSION*, purveyed by the Rev. Dr. Pinkerton, in a letter of his, dated, Copenhagen, July the 10th, 1821, where he writes as follows:---

"The revised Version of the Danish Testament, which has received the *sanction* of the *King*, has been remarkably well received by the public, and some in whose judgment I place full confidence, have assured me, that it is now a faithful and excellent Version. Preparatory steps are already taken for revising the Old Testament, also by the same six learned men, who have laboured so harmoniously and successfully, in the revision of the New, and it is hoped, that his Majesty will also grant his *sanction*," &c.

Those who know what Continental company this Correspondent keeps, will naturally anticipate the result, of a brief enquiry, about the Theological Views, of his associates by the side of the Baltic

Sea; and easily foresee what sort of Bibles are issued there, under Royal sanction. Mr. Haldane gives, in his second Review, p. p. 92, 93. the recent testimony of a native of the Continent, respecting the University of Copenhagen, thus:---

"To characterize one of each Class, i. e. young and old, Professors of this University, I shall state the following facts. One of the younger had given a question to the Students to write upon; viz. How is it to be understood when Christ said, he was to be raised again the third day? And one answered; In two ways. *First*: That he meant, he should only appear to be buried; and that three days signified an uncertain time, after which he should again be seen. *Secondly*: That he signified his real burial and resurrection. And the Student having said, (on being asked, which he thought the just interpretation,) that he thought the last the right one: the Professor asked with contempt; How could Christ have foreknown it?

One of the *old* Professors delivering a lecture on the ascension of Christ, said, (ascending up first to a bench, then to the top of a table &c.) 'He went up the mountain as I do now, and then, he went down on the other side, so as I do now' said he, descending to the floor on the other side. This was one of the six learned men, who revised the last edition of the Danish New Testament; and is I am informed, the principal person engaged in revising the intended edition of the Old," &c.

A sample of their work ensues. Acts xi. 21. "The Lord added daily, some to the congregation, who allowed themselves to be saved." Eph. v. 9. "The fruit of the *Light*, formerly the Spirit, is in all &c." In 1 Cor. x. 28. these words are omitted; "For the earth is the Lord's and the fulness thereof." Dr. Brunnmark had *but one Commandment* to give these foreigners; and *that* they frequently disobeyed

it seems. This edition has *Socinian Notes and Comments*.—**2 Cor. x. 2.** “As if we walked according to the flesh.” *Note.* “According to human infirmity.” **1 Tim. iii. 16.** “God was manifest &c.” *Note.* some have, *He was manifest.*” **1 John v. 7, 8.** has this note, which is contradicted by matters of fact in a great measure. “The words which are here enclosed in the 7th and 8th verses, are wanting in *all* old manuscripts, the oldest translations, and all the Fathers of the Church.” The text which they had, is said to have been a very *good* edition. [See *Haldane’s 2nd Report*, p. 93.]

Once more: Our Committee assisted in 1822, at Lausanne, parties whom Mr. Haldane’s pamphlets describe as “the greatest persecutors of the religion of Jesus, in modern times,” to circulate 10,000 copies of Ostervald’s Bible, in which Dr. Steinkopff “fully and fairly admits, that there were too many changes made for the worse.” Some of them are the following, with *Amicus’s Defence*, or *Glossary*. **Tit. iii. 5.** “Par la régénération qui donne la baptême.” instead of “par le lavement de régénération;” as in the reformed French edition. On this; one of the Translators, (who is reformed himself since,) says, that he had a long dispute; and that the distortion was carried by a *majority of voices*. And *Amicus* says “It is not so much erroneous, as absolutely unintelligible.” Thus, if it serves no false opinion, such as baptismal regeneration, it is stultified. Again: **2 Cor. v.** “Si quelqu’un veut être en Christ. Qu’IL

soit une nouvelle creature.” instead of *Si donc quelcunc est en Christ, qu'il soit nouvelle creature.*

Amicus says: “This is *certainly wrong*, though by a reference to the original, it may be somewhat debateable, from the extremely elliptical style of the passage. It certainly discovers a palpable bias to *put out* of sight, rather than contradict a prominent idea in the passage.” But (this *piece* being spiked,) the Defender closes saying, “Blessed be God we are not left to a single verse or clause for the support and exposition of this most important doctrine,”—Matt. iv. 4. *L'homme ne vivra pas seulement de pain, mais de tout ce que Dieu ordonne LUI QUI SERVE DE NOURRITURE*”— instead of “mais de tout parole qui sort de la bouche de Dieu.” Thus, to live a life of dependance on God, and of obedience to his commands, affords *no food* for the rationalists or neologists of Lausanne; therefore they gave a *comment* in lieu of the text, “Whatever God giveth for nourishment.” And Amicus cavalierly remarks, “Mr. Malan is particularly indignant at this rendering; and I, will not accuse him of being sufficiently well informed to know, that this is the *true* meaning and rendering of the passage, and of disingenuousness in not acknowledging it. It is plainly and necessarily the meaning of the passage, in Deut. viii. 3, from which it is copied. The Lausanne rendering is almost verbatim, a translation of Dr. Campbell’s which is this; ‘Man liveth not by bread’

alone, but by every thing that God is pleased to appoint.' Whitby,—and the whole host of *Commentators* concur, in what Mr. Malan's friend is pleased to term, 'a sacrilege thus to despoil the Saviour ;' Mr. Haldane is too good a biblical scholar, not to know all this ; and for the sake of producing an effect on common readers, he ought not to have thus exposed Mr. Malan and his friend to ridicule." Now, let common *Christian* readers compare *this* rendering with the Bible, and say whether Mr. Malan (who is one of the ministers persecuted by the company of Pastors in Geneva,) is not entitled to *their thanks* for having exposed such *sacrilegious* practices; although *Amicus* said, in the preceding page, that "he is not certain whether Mr. Malan, would have executed the task much better, than these Professors and Pastors;" adding "we would have had a more spiritual or evangelical Bible, perhaps much more spiritual and evangelical, than the original Bible itself!" And, moreover, let the Subscribers of the B. S. reflect on the lengths to which its loose principles of translation are carried, by these stanch Defenders, and see how illusive the logic of its advocates has been !!! How deceitful is their *talk* of the Pure Text!!! I regret the admission, unnecessarily made, by the Edinburgh Committee, in their second statement, where they said that the Bible is the Bible still, however badly translated ; For I cannot possibly recognise the Bible in any man's unnecessary words. Let this

paraphrase of Campbell's be mixed with the periphrase of Ali Bey in the same passages, and we shall have the "Pastry of Omnipotence" next; and the prospect of a Mahomedan Paradise, in lieu of a "Life of Faith" with hopes of the Holy Happiness, for which we long !

These examples of mistranslations, are enough to prove the justness of the apprehension I printed seven years since, on account of the system's *Insecurity*; and I shall only add a few paragraphs to prove that its proneness to depreciate the preaching ministry, has subsequently proceeded to virulent persecution; as the *natural* consequence of its ungodly amalgamation; for "What communion hath Christ with Belial!" What description of persons, Continental B. S. Presidents, Professors, &c. generally are, has been already perceived: but a few of them should be *particularized*, before we come nearer home. Dr. Steinkopff says, p. 12. that "if any thing has engaged the serious attention of the Society's Committee, officers and agents, more than another; it is to open a communication with truly enlightened and respectable persons in the Protestant, Catholic, Greek and other Christian Churches;" and to say, that the Professors and Doctors who call themselves "strict Rationalists," and are called Neologists, are truly *respectable* and *enlightened*, had been to retail a *truism* which the Doctor deigned not to do. But this depends on the different dispositions of persons like Demas

and Luke; the latter preferred the society of deserted Paul. Now for the former's *Favorites*. We have in our 18th Report. p. 39. a Letter from Dr. Pinkerton, *reporting progress*; a part of which runs as follows :---

On my way down the Rhine, I spent a night at Carlsruhe; and a night at Heidelberg; in both of these Towns, I visited the *leading Members*, of their respective Bible Institutions; at Heidelberg, I passed about two hours in the society of Professors Schwartz, Kreitzer, Paulus, and others; and when we separated, Professor PAULUS *accompanied me to the Inn*; where we had a long conversation on various topics.

Here also a Paul is preferred! But when we enquire into the *quis* and *qualis est*; our surprise subsides: for Demas still loves mammon. Mr. Rose tells us, after having given a description of the principles of Rationalism, "as hailed in Germany with delight,—taught by her Divines from the pulpit, and by her Professors from the chairs,—to free the *old* from the burden of *ancient prejudices*,—and to send the *young* into life with *rational views*;" that "with the exception of two or three, all the writers *he* alluded to, are at least Doctors in Divinity. PAULUS, one of the most *ATROCIOS* of the party, was Professor of Divinity at Wurtzburg;" and adds, "I can not say whether he holds the same office at Heidelberg, where he now resides."—This Paulus is the Author of a *Commentary*, in which he "degrades the Scriptures, blasphemes the Saviour, denies his Godhead,—his miracles,—death and resurrection; and treats him, as an impostor." He accounts for the

tribute-money, miraculously obtained by Peter, in this way, saying in (Kom: vol. ii. p. 658.) “A miracle for about a dollar, had been very superfluous at Caper-naum, where our Saviour had many friends,”—“The meaning is, Before you can sell the fish for so much, you must open its mouth, and extract the hook.” Our Saviour’s walking on the sea, and Peter’s going to him, he decides to be, a “*philologic miracle*, founded on a mistranslation of the preposition *epi* upon or by; asserting that our Lord only “walked *by* the sea” and that “Peter, being a good swimmer, plunged in, and was helped out.” And as to the *withered* hand; he says, “it was only a luxation of the shoulder, which Jesus observing, pulled it into joint.” “The Christians,” say these writers, “were obliged to elevate their Founder’s condition, by wonderful stories.” Now, as such characters must have been known to their foreign Secretary and Agents, Can we doubt the assertion, which Mr. Hal-dane makes *after* some *one* well acquainted with their proceedings; that, the “principles of three-fourths of the Committee are such, that it is a matter of indifference with them, whether they circulate the *pure* Bible, or ‘the Bible and Tom Thumb;’ as one of them said lately?” The history of Haffner’s preface, already alluded to, proves the *truth* of the assertion.

This was published in the beginning of August, 1819, and information was immediately sent by a conscientious man, *at the risk of his life*; and was

delivered to the London Committee on the 9th, but they never, returned him thanks. It consisted of 36 pages, in an edition of 10,000 Bibles, and its tenor was as follows :—

“ The history of the fall is allegorical ; and the serpent is the seduction of vice. Much of this book (*Judges,*) breathes a warlike courage ; mixed with an immovable and sometimes *superstitious* confidence in God. What is extraordinary in the actions of the Judges, ought not to astonish us ; their actions were certainly celebrated in the beginning, by songs of triumph, and embellished with poetical ornaments. It is from these sources, probably, the writer has drawn his narrative. The Prophets were clear-sighted men ; zealous patriots ; their extensive view of the present, discovered to them, what would *soon* take place ; and gave them a presentiment of future *distant* events. Jesus had conceived, for the good of humanity, a plan which no sage had ever conceived. His moral system, as among others, the danger of riches, was, in a great measure, only for his own time.” The Apoerypha is said to be therein falsely eulogized.

And the infidel author, who is Vice President of that Society wrote to Lord Teignmouth, Sept, 23, 1819, a Letter in which he said, that in consequence of the prevalence of sceptical principles, the B. S. at Strasburg, had deemed it necessary to publish this Preface, which he said defended “ the important contents of the sacred volume.” And the Secretary of his Society wrote also, that it was *there* thought “ to be useful as a separate Tract.” In the Report of 1821, p. 2, we learn from Dr. Steinkopff’s own Letter, dated June 17, 1820 ; that he was “ received at Strasburg with regard and affection,” but we do not find that the *contents* of the Preface had offended

either him or the London Committee ; *he* read *their* address there, containing a “*respectful request*, to our Continental fellow-labourers,” not to deviate from the *Rule* of their Society. Hence it would appear that *heretical matter* never offends, where it does not openly offend *our Rule*; mistranslation appears a trifle. And 500 Bibles and 250 Testaments were bought by Dr. S. “for the poor of Alsace,” and about half the edition, with this infidel prologue, was disposed of by Oct. 3rd, 1821,, when Dr. Pinkerton (as Mr. Haldane writes,) arrived at Strasburg; and the remaining 5,000 Copies of the Preface were bought up, by an “*anonymous friend*,” with *some one’s* money, and as they were not destroyed, they may have accompanied the Bible after all. Indeed the minister who denounced them, wrote last September, “ The measure has been in fact illusory in several circumstances.” But in the Report of 1822, p. 25, it is written—

“Your Committee consider it their duty to state that some temporary obstruction to the good understanding heretofore subsisting between them, and *that Society* by the annexation of a preface, from the *pen of a distinguished member* of the same, to the Bibles issued from its depository.” (Then we are told how the deistical pages were disposed of; and even our cordial thanks, are bespoken to the Rev. Author, for a proposal so liberal, as to separate his work from the Holy Word, on being “refunded his expences,” and for such “generous sacrifices to the principles of our common union, &c.” I presume that *the late Secretary was there also*; for *Amicus* writes, *Let. ii. p. 24, thus*;) *Mr. Owen* visited Strasburg, in Oct. 1821, and obtained the removal of this Preface;” adding, “there is no reason why we should not do justice even to Mr. Haffner, and his coadjutors. To

appeal to *them* on the criminality of their conduct, on *orthodox* and *religious* principles, was *out of the question*—Mr. Owen and they could not here meet on common ground. The general plea of expediency, or the offence given to the B. & F. B. S. were all that could be taken into account by them ; against these pleas were arrayed—the intelligence and worldly pride of Mr. Haffner, and his colleagues ; which had already received so deep a wound, from the success of the humble servant of Christ, who had presumed, both to denounce and to write against them.”

This defender eulogizes the conduct of the Neologist Professor, pronouncing him a perfect gentleman, entitled to some courtesy and commendation, whilst he deplores his *fearful errors*. Here the **COLLISION** between the *Cause of the B. and F. B. S.*, and the *Cause of Christ*, *cannot be concealed*.

Dr. Steinkopff assured me in a letter, dated Aug. 29th, 1813, in reply to my communication on this subject, “that the very idea of undervaluing the ministerial office, would be disavowed by every member of the Committee, &c. ;” but in less than six years, my apprehensions were more than realized ; for in the beginning of August, 1819, the minister above mentioned, had occasion to expose this Preface, and the following was the consequence. (*See Mr. Haldane’s 2nd Rev. p. 131.*)

“The students at Strasburg, irritated to the highest pitch against this preacher of the Gospel, on account of his exposure of the infidel Preface, assembled under the windows of his apartments, with stones concealed in their cloaks, and knowing that he was fond of music they sung an hymn, to induce him to look out, while they were ready to knock him in the head, the moment he appeared. The professors, however, not being prepared to carry the matter so

far, as to commit murder, in cold blood, having heard of the design, ran in amongst the students, and succeeded in dispersing them." *And, the Minister himself informs us*, "Mr. Haffner and the Neologists procured an order for my expulsion, but a conversation with the Prefect, prevented the execution of it; and the Mayor gave me very distinguishing marks of approbation."

Of all this, not a line transpired in our Reports. Little appears there but the praise said to be due for moderation. And of the persecuting Pastors of Lausanne it is written, in the Report of 1822. "The *zeal* of the Clergy is *reviving*;" but alas! the revival was that of a cruel persecution. The history given us in modern publications of the sufferings of orthodox ministers on the Continent, is appaling. Our Bible Society's Allies there, set themselves in array against the servants of Christ. I have remarked in a former letter, that Bible Societies had nothing to *disoblige* the world, so as to provoke persecution; and Mr. Haldane has written in 2nd. Rev. p. 30, to the following *effect*:

The preaching of the gospel brings matters to the test; and often discovers in the state of things, an undesireable sight. Had Continental Bible Societies been composed of the friends of the gospel, preaching had been the best means of promoting their cause in the circulation of the Scriptures; but from the beginning the most formidable opposition to preaching, has arisen from this Society and its agents. In the vicinity of a Bible Society, composed of infidels, a faithful preacher is an unwelcome neighbour; for "What communion hath light with darkness?" But for the presence of such a preacher, Haffner's impious Prologomena had remained unnoticed, in the station which they had usurped.

But Vice-President Haffner & Co. had no *civil authority* to abuse, in the immolation of their

victim's *moral respectability*, such as many parties of Bible Society Vice-Presidents, in British Provinces *may have*. Hence a faithful Preacher *may be* in a much more painful predicament still, in the Bible Society's home department; and, in as much as *no* minister is *at liberty* to "remove his integrity from him," or to surrender his "righteousness 'till he dies," to gratify the avarice of *false* accusers, united with the still baser motives of persecutors; *some may* remain for *years* confined in those mental fetters, which retained St. Paul for a period, in a prison-house, after Omnipotence had loosed his corporeal bands; and *in such cases* they can no more complain, than persons engaged in affairs of *false* honour, can apply to officers of Police, *and at the same time* avoid the suspicion and reproach of being in dread of the field of *trial*.\* I do *not* say that any one is so situated; or that such abuse of power would be tolerated any where within a hundred miles of the British Metropolis. I only tell what can take place in distant parts: and that, should any ministers *be* thus maltreated; their hardships could be known to none besides confidential friends, and the few to whom they must be unavoidably divulged, through repeated efforts to obtain redress; and also that it is their *duty* to *resist* all attempts to tarnish their profession, *so long as they have the necessary means remaining*;

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\* Should the persecuting Party create an **ALARM**, the Persecuted's Integrity could not be impeached from premature disclosures.

or to say, after being openly and unjustly accused, as St. Paul said; “Do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out.” And if it appears, when the ministers who have had firmness enough to resist the “Serpent’s Progress,” come to compare notes, that in *any one instance*, “Judgment hath been turned *thus* into wormwood,” in the “vast Confederacy which this Society combines,” it will shew, in *fact*, what has been *said* in its writings; *No man* “is justified in neglecting to *investigate* it’s *character*, and to *consider* (not only) it’s *probable* (but also it’s *actual*) influence on human society.” But of this, *Sat verbum sapientibus.* “He that hath ears, let him hear what the Spirit saith, &c.” If we search the Scriptures, we shall find that religious Deflections have always affected civil liberty; and that *Injustice* has gone hand in hand, with *Idolatry* and *Infidelity*. The doom of Joash was sealed, by the death of Jehoiada’s sons; and the Spirit of Persecution, which it *has displayed*; foretells the fall of the Bible Society. The Parallel is *nearly* completed. The beginning was good in both instances: And, as *Nemo repente turpissimus &c.* the decline was equally unperceived by many good people, I am persuaded. Some have, I am sure, performed a part in *this drama*, which, had it been predicted to each; had produced the Syrian’s surprise, and reply, “What! is thy servant a dog!” That the evil could be remedied I *assert*; and I

Heartily wish it may, for the constitution *is sound*, but I scarcely expect it shall; what I fear most therefore, is the Society's *lingering death*. The causes, which I have described, as accessory to the error's origin and increase, will oppose the application of necessary means to *restore* its *health*; no minister whose *Weal* depends on the will of the *ReligiousWorld*, in its present state, dares to open his mouth against it; the most popular would have to preach to empty pews if he did; but how long the delirium may last, no one can say. Although the Society's *restoration*, or its marked destruction upon *that* account, would be equally destructive to the cause of Unitarians; I fear that few of those who joined in the fault, have the "faith of Sampson," to avenge on those Philistines in its fall; and its advocates have declared that "it may be easier *annihilated* than altered." But, either it must be. "*What my hand hath found to do*, in order to effect the latter, "*I will do*," "*The Lord being my helper*." Some must volunteer themselves in this repulsive service, forbidding as the task appears. The consciences of many accuse them of inconsistency, to my knowledge; but they seem like loyal subjects, kept under the hatches by their piratical leaders: and, impressed with this conviction, I will repeat the words of the Rev. Blanco White, the recently reformed Spanish Priest. "Though I am not at liberty to mention individual cases, I do attest from the most certain knowledge, that the history

of my own mind, is with little variation, that of a great portion of the Spanish Clergy."

The "interest" of the People, whom I have described as the Society's Parents, deserves but little notice of itself; yet, as the loyalty of a petty province is important, when a *kingdom* revolts; so the following paragraphs, found a place in p. 68, of the 22nd Report just published; although the whole account of operations in the British Isles, occupies but a tenth part of its pages.

A considerable part of North Wales was visited during the last Summer by one of your Secretaries who is rejoiced in being able to report, that in that part of the Principality, the interest in the work appears unabated. Equally satisfactory information has been received from other quarters.—Of Scotland, it is recorded with pleasure, that to the Gaelic School Society" and to other institutions, so many "Bibles and Testaments have been presented." &c.

But, as there is not a syllable said, of the *almost universal Revolt* of the latter nation, no marvel that the former should remain firm. It may be safely said, that *very few* of the people whose prayers and pence, laid the Society's foundation; have *any idea* of the Socinian influence exercised in its foreign department; and of the mischief it is consequently doing under the management of a Committee whose Defenders declare that they are not responsible for even the *books* which the Bibles they assist to circulate in foreign communions contain; nor yet, for the fidelity of their translation. That all those people are thus innocent I do not say. Some of them are *un-nationally* disobedient to their convictions

of the Society's capital error, in regard to its union with the enemies of the Cross of Christ. It has been observed in the Apocryphal controversy that "if a plan involves in it disobedience to the will of God, we know of no ground on which we can innocently and safely accede to it, even though the universal diffusion of the Scriptures, were to be the certain and immediate result. Our first and paramount duty, is to hold fast our personal integrity, and not to let it go. If we deliberately renounce this in vain have we read the Bible for ourselves, and in vain are we zealous to secure the perusal of it among others." Now, when the principle of conscience smites a believing member of this Society, for *uniting* with *heretics* notwithstanding the positive command to "reject" them; the salvo constantly applied, is the old hackneyed *Petitio Principii*, viz. "there is no harm in uniting with Socinians to disperse the Bible;" a question which is always *begged*, because utterly incapable of being affirmatively solved. Its object is attainable *only*, by begging. Thus, as an upright Premier may be prevailed on, to sanction an iniquitous decree, in a corrupt cabinet Council; or as Pilate was persuaded by the Jews, to crucify the Lord Jesus, so conscience, whose *prompt* decision, in a matter so plainly revealed, deserves unqualified obedience, may yet be, and alas! frequently is, silenced, in long debates with our debased passions; and as this is confessedly the case, with many members of the Bible Society;

and even with the very *first* of the People, to whom I have just alluded; (as it may be further seen in one of my former letters,) I will confirm my *former* arguments against this desecrating alliance, with additional proofs of its perniciousnes to the *souls* of both Socinians, and Christians, independently of its being absolutely incompatible with the fidelity required in Scripture Translations. The Holy Ghost who positively forbade it, best knew its evil tendency. To shew, therefore, that Socinians feel flattered by this Society's connection; and do pride themselves in the liberty now allowed them, to assume the appellation of Christains, I will refer to a Discourse entitled "Unitarianism the only religion that can become universal;" delivered at Liverpool, April, 19th 1818, by G. Harris, and dedicated to T. Belsham; in which the former quotes the following passage, from a Letter (received from a "native Unitarian Christian," as he is termed, "of Madras,") to which an Introduction is prefixed by the latter:

"We have a burying ground of our own; and a small place of Worship, opened Dec. 19th 1813. One of the Agents of the Calcutta Auxiliary Bible Society in Madrass, is the Rev. Marmaduke Thompson, to whom we are very well known, by the name of the Congregation of native Christians, of P rsewakum."

So irrelevant part of this paragraph appears, that its insertion can not be accounted for, but in the motives which I have just mentioned. Again: to shew that this alliance is not only sinful, as a transgression of a positive command, but, morally speaking, extremely *infectious*; I will insert here a few

colloquial sentences, from the late Robert Robinson, of Cambridge's "Plea for the Divinity of Christ" against Arians; for they bear great resemblance, in style and spirit, to the sentiments expressed by the Bible Society's Managers', Defenders, and other Members, respecting its *distinguished* Socinian allies. May the perusal of them be blessed to save the incautious from their Author's awful end! He makes his supposed querist to ask :

"Why do not you persecute, at least with the tongue, those monstrous Unitarians? Because I have no warrant from Christ to do so, nor the least inclination to forge one.—Why do you praise them in every company? Because a mistaking man may merit praise for that very industry, which has led him into an error, and for that integrity, which makes him against his interest, support it. But what occasion is there to *keep company* with them, and to *maintain an intimacy* with them? Because on every other article they edify me, and on this we agree to differ. In the possession of this truth I think I have the advantage of them. In regard to many others I am not worthy to speak to them; I glory in being their Disciple. In what light then do you consider a sincere man, who denies our Lord's Divinity? In the light of a mistaking Brother.—All this argues great coldness to your Lord! I would rather be frozen into a formalist, then inflamed with the fire of hell; in the first case I should be a harmless Statue; in the latter a destroyer like the devil. (*see his works vol. 3 p. 103 p. 107.*)

Christian Reader! Remember Lot's Wife!! This once frozen formal statue, is now, I painfully fear, really "inflamed with the fire of hell," for having left his professed "first love," and "crucified to himself the Son of God afresh, and put him to an open shame." He appears to have preached Socinian

doctrines during the last two or three years of his life; and had he not been snatched away by the hand of Death, he had probably done more mischief than even Priestly; whom he complimented in a letter, saying; "But for your friendly aid, I fear I should have gone from enthusiasm, to Deism". Can a man take fire in his bosom and his clothes not be burnt? One presumptive argument, used by Priestly in his Hist. of early opinions, (vol 3 p. 236) to prove that Unitarians had fellowship with the primitive Church, was that there was *no creed* which could exclude them. "The Bishop," said he, "and the principal Clergy, zealous for the doctrine of the Trinity, might, of their own accord, harangue their audiences, on the subject: or they might pray as Trinitarians, but if the Unitarians could bear with it, they might still continue in communion with them, there being *no law or rule to exclude them.*"

This sophistry, truly resembles that of the Bible Society's advocates, who have presumed that its constitution *has no law or rule to exclude either heretical men or heretical matter.* But, as I have proved that, (although the Bishops and Clergy of this Society never offend Unitarian intruders, with *prayers* or with Trinitarian harangues) we have a *Rule* and *Prospectus*, to preclude all Socinian claims; I will prove also, that we have therein, *only copied* the example of the Primitive Church. The Successors of the Apostles were no less dogmatical than the Parents and Sponsors of the Bible Society: although

they had *no Creed*, they had a *Rule of Faith*, which was substantially the same, with the *Apostles' Creed*. To this Rule Irenæus, the disciple of Polycarp, the disciple of John, appealed, saying, that “the universal Church had the same *rule of truth* throughout the whole world;” and this he opposes against all heretics, saying, that believers “holding this rule, could easily prove, that false teachers had deviated from the truth, *much as they said, and widely as they differed, from one another.*” And Tertullian, soon afterwards, recorded this RULE, both in his *Prescriptions*\* against heresies generally, and in his *refutation of Praxeas's Patripassian*, particularly; in no dissimilar terms. In vain did Priestley contend that this Creed, did not exclude his ancestors. It was sufficient to prove that they received not the

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\* “Regula est autem fidei, ut jam hinc quid credamus profiteatur illa scilicet qua creditur, unum omnis Deum esse, nee alium praeter mundi creatorem, qui universa de nihilo produxerit per verbum suum primo omnium amissum: id verbum filius ejus appellatum in nomine dei variè visum Patriarchis, in Prophetis semper auditum postremò delatum ex spiritu patris dei et virtute, in virginem Mariam, carnem factum in utero ejus, et ex a natum, egiisse Jesum Christum; exinde prædicasse novam legem, et novam promissionem regni cœlorum, virtutes fecisse, fixum cruci, tertia die resurrexisse; in cœlos ereptum, sedere ad dexteram patris; misisse vicariam vim spiritus sancti qui credentes agat: venturum cum claritate ad sumendos sanctos, in vitæ eternæ et promissorum cœlestium fructum; et prophanos judicandos igni perpetuo, facta utriusque partis resuscitatione cum carnis restitutione.” C. 14.

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“Hæc regula à Christo, ut probabitur instituta, nullas habet apud nos questiones: nisi quas hæreses inferunt et quæ hæreticos faciant.”

same *Trinitarian Baptism* with the *Catholic Church*, to cause their *rejection*, not only from the Lord's table; but from *all kinds of religious communications* whatever. They could not be received into "peace and communication (in pacem et communicationem) by the Apostolical Churches; in any religious way: and all this expressly on account of the diversity (ob diversitatem Sacramenti) of their sacrament of Baptism; that is, the difference of the faith in which they were baptized. Unitarians are with us, Adult Baptists, I believe, in general; and as confession of faith in the Holy Trinity, either on the part of the subjects themselves, or on that of their sponsors; has always been the express condition of admission into the Church of Christ; according to his *own Institution*; surely! the express personal denial, of his Eternal Godhead, must as completely deprive unbelievers now, of all claim to the appellation of Christians, as *doubting it only, did* in the days of the Apostles and their immediate successors. *Faith*, however weak, was sufficient; but no *doubtful disputers* were received. Tertullian says \* on the subject, (opera p. 74) that

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\* "Fides nostra obsequium apostolo debeat prohibenti questiones inire novis vocibus aures accommodare hæreticum post unam correptionem convenire non post disputationem. Adeo inter-dixit disputationem; correptionem designans causa hæretici conveniendi: et hoc unam silicet quia non est Christianus, ne mori Christiani, semel et iterum et sub duobus aut tribus testibus castigandus induetur; cum ob hoc sit castigandus non sit cum illo disputandum."

our faith should be *obsequious* to the Apostle's injunction to "reject the man that is an heretic, after the first and second *correction*" not *disputation*; as he emphatically observes, expressly *interdicting* the latter; and, that, because his very *doubts* decided against him: and required caution in others accordingly. How can \* we hold conversation with persons, who acknowledge that they are still in a state of unsettled enquiry, as if we were not pre-admonished to *avoid* them; and as if heretics were not enemies of the truth, seeking the subversion of our faith, by a specious solicitude for our welfare? Whether the infidel which St. John, is reported to

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\* "Ut non inimici essent veritatis hæretici; ut de *refugendis* *eis* non *præmoneremur*; quale est conferre cum hominibus qui et ipsi adhuc sè quærere confitentur? Si enim vere adhuc quærunt, nihil adhuc certi deprehenderunt; et ideo quodcumque videntur interim tenere, dubitationem suam ostendunt quamdiu quærunt. Itaque tu qui proinde quæris spectas ad eos qui et ipsi quærunt; dubius ad dubios, incertus ad incertos, cæcus a cæcis deducaris—Sed cum *foveant* in decipiendi gratia *pretendant* se ad hoc quærere ut nobis per solicitudinis injectionem tractatus suos *insinuent* denique sibi adierant ad nos, statim quæ dicebant quærenda esse defendant; jam illos sic debemus refutare, ut sciant nos non Christo sed sibi negatores esse. Cum enim quærunt adhuc nondum tenent; cum autem non tenent, nondum crediderunt; cum autem nondum crediderunt *non sunt Christiani*. At cum tenent quidem et credunt quærendum tamen dicunt ut defendant, antequam defendant negant quod credunt confitentes se non credidisse dum quærunt. Qui ergo nec sibi sunt Christiani quanto magis nobis? Qui per *fallaciam* veniunt *qualem fidem* disputant? *Cui veritati* patrocinantur qui *eam a mendacio inducunt*."

have met at a Bath, was Cerinthus, as Irenæus informs us ; or Ebion, as Ephiphanius has written, it seems certain that the Apostle avoided unnecessary association with *some* heretic. And if he, endued as he was, with plenitude of inspiration, would *so* cautiously act ; how discreetly should we conduct ourselves, if we would, both avoid the theological infection\* of infidels ; and be “pure, from their blood !” These extracts and examples are sufficient to condemn Dr. Pinkerton’s official conduct on the Continent. Having occasion to apply to him as the *locum tenens* of Dr. Steinkopff ; I obtained the favour of an interview with him, in our Society’s House, on the 7th Inst. and requested of him, the sight of some un-printed letters, alluded to in my Postscript, at p. 77, and submitted to his perusal some of *this* preface as it passed through the press. But, I conceive it proper, to repeat no more of the little conversation that passed, than that Dr. P. denied all consciousness, of his having endeavoured to prevent Dr. Naudi to become a Protestant ; which might perhaps be better recollected by Dr. N. himself, and the party, said to have remonstrated ;—that he declined giving a sight of *any* documents “in the Society’s archives ;” which did not signify much :—that he declared that the Society’s concerns have

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\* “ Hæretici autem nullum habent *consortium nostræ disciplinæ* quos extraneos utique testatur ipsa *ademptio communicationis*. Non debo in illis cognoscere quod mihi est præceptum, quia non idem Deus est nobis et illis, nec unus Christus, id est idem. Ideoque nec baptismus unus, quia non idem.” *Tertull: of Baptism.* C. 15.

been conducted on the *same system*, ever since he became connected with it, 13 years ago; in which my opinion previously printed, perfectly agreed with him.—And that he complained of Mr. Haldane's representation of his having associated with Professor Paulus, at an Inn; adding, that his motives were pure; and that he had spent a part of the night, which I shall not name; in endeavours to convert the Infidel from his errors; in which “I withstood him to the face, because he *was to be condemned*; *kategnōs̄menos ēn.*” His very excuse is *inexcusable*. Not that an Inn had been an improper place to reclaim any “mistaking *Christian* brother.” But such was the well-known infidelity of Paulus; that it did not require *two minutes*, to accomplish *all* that the accredited agent of a religious Society, *could in duty* have to do with him. Since, their “*not being spoken disrespectfully of*,” by some of the primitive Christians; has been urged by Priestley, as one presumptive argument, to prove that early Unitarians belonged to the primitive Church; Dr. P. should have addressed the Neologist Professor; in the street before Kreitzer and Schwartz, in language as *faithful*, if not *as plain*, as that of Paul to Elymas, “O thou full of all subtlety and mischief—wilt thou not cease to pervert the right ways of the Lord?” He, being a *doubting* disputer, was not to be conferred with. “Our Rule of Faith” said Tertullian, (see p. 71,) “has, among us, no questions, but those which Heresies introduce; or constitute Here-

ties." But, as it "argued" in Dr. Pinkerton, "great coldness," to have remained so long and unseasonably *closeted* with one of the most atrocious of those, who have "a personal quarrel" with our Lord; it is my duty to enquire, what those "various important topics" were, which occupied his time? The *tenor* of the Report, which he sent, warrants the presumption, that his feelings, during this interview, were such as those of the late Robert Robinson had been; had he been so situated, previously to his open apostacy; (see quotation at p. 69.) The fair conclusion is, that the Doctor and the Professor, merging all peculiarities; "agreed to differ" about the Deity, Death, Resurrection, and even the *Imposture* of the Lord Jesus; as *alleged by the latter*; and that "in every other article" the former felt "edified by" him: although Tertullian asserts, that no body *can be edified*\* where he is *ruined*, or illuminated where he is blinded; and asks, "What

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\* "Quæri et et invenietis sine disciplinâ rationis interpretantur. Ratio autem dicti hujus, in tribus articulis constituit. In re, in tempore, in modo. In re; ut quid sit quærendum consideres. In tempore; ut quando. In modo; ut quousque. Igitur quærendum est quod Christus instituit.—Ubi tamen quæri oportet? Apud hæreticos? ubi omnia extranea et adversaria nostræ veritati, et ad quos vetantur accedere. Quis servus cibaria ab extraneo, ne dicam ab inimico domini sui sperat? Quis miles ab infederatis, ne dicam ab hostibus regibus, donativum ac stipendum captat nisi plane desertor, et transfuga, et rebellis?—Nemo inde strui potest, unde destruitur. Nemo ab eo illuminatur, a quo contenebratur. Quæramus ergo in nostro, et a nostris; et de nostro: idque duntaxat quod salva Regula fidei, potest in quæstionem devinere. Regula est autem ut jam hinc, &c." C. x. 12.

servant would hope for sustenance from a stranger, not to say an enemy, to his master? What warrior would accept a largess and stipend, from Kings *in no alliance*, not to say, *at variance* with his country, but an absolute deserter, run-away and rebel?" But richly as the Missionary renegade merits this castigation; it is not intended for *him alone*. I utterly condemn *all* the *framers* and supporters of the system which has been *substituted* since the death or superannuation of the Society's more pious and consistent *Founders*. Paulus's party, (as Travellers tell us,) are they who cling to the Society's agents at Inns, wherever they are; to the scandal of religion,--to the offence of pious Papists and to the grief of oppressed Trinitarians: "the fact being well known," as Mr. Haldane, says from personal observation "that the persecutors, not the persecuted, are the Directors of Continental Bible Societies, and the Correspondents of the B. and F. B. S." Can we doubt therefore, that "quantities of Bibles are locked up, in Depots;" or that those Holy Parks of artillery, are held in the Enemy's hollow Squares; if they escape from being even spiked; or loaded with hostile ammunition? But, as the only remark which has been made, in reply to my *propositions*, by the Committee, was, that I should not place much dependance on the correctness, of those authors in the North, of whose information, I confessed with regret, that apparent disinclination to enter into a private discussion, had compelled me

to avail myself, in order to demonstrate more evidently the *truth* of the *second* of the same ; I will look to the South for further authority. The Vicar of Horsham says, in speaking of Paulus and Co.

“ No language can describe the disgust, with which page after page of the Commentaries on Scripture, of this party is turned over. I would desire no selection of any especial absurdity, but would venture to say, that the explanation of the first miracle that shall occur, will present an example of improbable reasoning and false and misapplied Philology, such as no Church, no Nation, no age, can furnish, except the philosophical School of Divinity, erected in the Protestant Church of Germany.—Paulus (Kom : vol. i. p. p. 300, 301.) explains one of the miracles of the loaves and fishes, saying, there were always large caravans travelling near the time of the feasts, and they always carried plenty of meat and drink on beasts, and in baskets ; and it is not according to Eastern hospitality, to see your friends near you, when you are eating, without asking them to join you ;—all which Jesus meant, by saying they were without food, was, that they had not a *regular meal* ; he collected them, arranged them in parties, and set those who had food, the example of giving to those who had not any, by doing so himself, with the small portion which he had, &c.”

“ This is also, *Ammon’s*, interpretation” adds Mr. Rose ; and *on that account* I selected the example. As these *distinguished* Directors have undermined both miracles and prophecy ; which are the chief supporters of Scripture Inspiration ;—I will give a specimen of their treatment of the latter ; on the same authority.

“ Ammon says, that leaving to Philosophers to decide, whether the gift of prophecy be possible or not, it is quite clear, that Christ himself directly renounces the power, (Matt. xxiv. 36, Acts, i. 7.) and, that, therefore there are no prophecies of his, in the New Testament :—that many recorded in the Bible are obscure, and never

## Ixxix.

were fulfilled ; and that others seem to have been made after the event ; that all are reckoned obscure and imperfect by the Apostles themselves. As these accusations, he says, “ apply to almost all the prophesies of the Old and New Testament, it must be confessed, that the argument from prophecies *needs* whatever excuse it can find, in the delirium of the Prophets, who were transported out of their senses ; (John xi. 31. 2 Pet. i. 21.)—in the double sense in which they are quoted in the New Testament, (Matt. ii. 23. Rom. x. 18.) and in their remarkable variety of interpretation.” Ammon further says, “ that Jesus, in Matt. xi. spoke in terms of contempt of the Hebrew Prophets.”

Now ; in perusing the 26 pages containing Dr. Pinkerton’s Letters in the 22nd Report just published, we find one dated Dresden, August 13th, 1825, where he writes (p. 73) of the Saxon B. S. saying “I had yesterday the pleasure of being present at the 11th Anniversary---upwards of 2000 present---after the Meeting was over, the general Committee was convened, and an important discussion took place, respecting the principles on which the new auxiliaries should be founded &c.” But neither the suggestions nor even the name, of any individual does he mention, beside those of *Dr. Ammon* ; and if this be “not the Iscariot,” surely ! he would have told us. It is observable also that this party act in Character in their more pastoral capacities. Mr. Rose says after one of them :

“ The sermons have within 60 years, altered very much ; and in contents, tone, and form, have followed the spirit of the age ;—when the preachers found, that the *old* Doctrines would not attract the people, they betook themselves to the *new*. The most moderate of all the printed instructions preparatory for confirmation, which I happened to see,” says Mr. R. “ *inculcate pure Unitarianism*,

—All notion of Christ's atonement is renounced. It appears unnecessary to go through the whole doctrines, usually taught by the *orthodox* (i. e. the established) *Churches*; as it is obvious, that, according to these principles, the whole exposition of doctrine, is and must be *Socinian, at least*. Before I conclude this sketch, it is almost superfluous to mention, that the *Books of Scripture*, have been treated with the most singular freedom, by these German innovators. While some have asserted, that the *Scriptures* have been *interpolated*; the *whole Gospel* of St. John has been entirely *rejected* by several of their *Writers*,—as the work of a Gentile of the 2nd. Century. Eichorn has pronounced *Revelation* to be a *Drama*, while Semler condemned it entirely, as the work of a fanatic.—Christ himself erred (they say) and the *Apostles* spread his errors;—not one of his *Doctrines* is consequently to be received on their authority; but without regard to the authority of the *Books of Scripture*, and their asserted divine origin, each doctrine is to be examined, according to the principles of *right reason*, *before it is allowed to be divine.*”

These extracts from the work of an English beneficed Clergyman sufficiently established both my positions: as these *distinguished intruders* do “*not regard the Scripture sacrum, solam et totam*, as the *proper standard* of faith, our Rule and *Prospectus* most *properly* preclude their pretension to fellowship; and what is of *much more* importance, they clearly *demonstrate* that their “*admission is incompatible with the success of religion*;” and yet I have gleaned of it only a few passages, and those a fair average sample “*being unwilling, as the author of a work written in verse against the heresy of Ebion, &c was, to say the worst of the errors I would expose with their sources, and authors; and being satisfied with a sketch of the atrocity, of these cruel emissaries*”

saries of the Dragon\* which invisibly urges these heinous offenders, to dishonor Him who made the World, by denying his preternatural conception; saying, he was born of the seed of Man, &c. My wish is, by a brief example of some, to give an idea sufficiently shocking, of the rest. “I earnestly hope” says the Rev. Mr. Rose, “that I have not misrepresented the opinions of the party, but when men engage in so wide a subject as theology, and are bound by no common laws of thought, it would of course, be vain to attempt giving more than a sketch, of their tendencies.” And his description accords with that which Irenæus gave of their ancestors; “All these predicted heretics,” said he, “since they are blind to the truth, are necessarily impelled to rove here and there in eccentric paths so that neither concord nor connection can be traced in their tenets; whereas the true Church has but one and the same established tradition from the Apostles, maintained all around the World; propagating one and the same faith, respecting the œconomy of

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\* *Hebioni Christum suasit de semine natum  
 Et circumcidi docuit legique vacare  
 Fontibus anissis elementa resumere legis.  
 Extremum facinus verbis extendere nolo,  
 Aut omnes causas, aut nomina dicere cuncta.  
 Est per pauca satis crudelia, multa notare,  
 Infandosque homines atque organa sœva draconis,  
 Per quos nunc tantum sceleris sine teste locuti  
 Semper factorem mundi culpare laborant.*

the incarnation of the Son of God and the expectation of his second coming\*

Now, these allies of ours, are the *learned men* who have been praised for their indefatigable *Industry* *Harmony* and *Zeal*, in altering and preparing copies of Scriptures, for stereotype Presses : and, “Tell it not in Gath ! publish it not in the Streets of Askelon !” These Heretical Ecclesiastics, are the Heads of those *Foreign Christian Churches*, on whom the Rev. Messrs. Simeon, Venn, and Co. both in Van and Rear, have for years avowedly and unconcernedly devolved, the awful responsibility of distributing Bibles, and those such as they pleased, (without notes or comment) with the aid of British liberality !! These are the Managers of the Sister Societies, with the praises of which our Reports have proudly teemed for years ; although our Committee’s agents now begin to tell us, “we have little or no control over them.” But in vain will they attempt to make a retreat so cowardly. Their confederacy is too legibly signed on both sides of the Channel. If language has a meaning the *Socinianism* of the B. and F. Bible Society, can never be

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\* Necessitatem ergo habent predicti haeretici quoniam sint cæci ad veritatem alteram et alteram ambulare exorbitantes viam ; et propter hoc inconsonanter et inconsequenter dispersa sunt vestigia doctrinæ ipsorum. Eorum autem qui ab Ecclesia sunt-semita, circumiens mundum universum quippe firmam habens ab Apostolis traditionem, et videre nobis donans omnium unam et eandem esse fidem ; omnibus eandem dispositionem incarnationis Filii Dei credentibus et eundem expectantibus adventum Domini. Book v. Ch. 20.

*denied.* Its Writings abound with *Certificates* of its *Wedding*, with the Unitarian World. But I shall quote no more of them : lest I.

“Prove and prove the truth, till all men doubt it”

My second proposition is established as firmly as the first ; and it is of incomparably greater importance. The Society’s Founders were not infallible; good as the plan originally was, it *possibly* might have been improved : but their *Trustees*, instead of improving it, have made of the best Institution; one of the *worst in the world*; both in theory and practice. That the letter and spirit of its original laws prove the forfeiture of their faith with the Public, I have shewed from the manner in which its concerns were managed, during its first *years* ; and in proving my second proposition, I pursued a similar course. That the *liberal system* which the Committee has *substituted*, is inconsistent with the success of religion, (taking both the letter and spirit of the Rule, which Paul prescribed to Titus, *as interpreted* by primitive Christians,) I have demonstrated ; from the manner in which the ordinances of *Christianity* were conducted, during its first *centuries*. And, lest I should appear to have laboured to establish untried hypotheses, I added to the writings of Fathers Irenæus and Tertullian, those of our late cotemporaries, Cecil and Robinson ; men of very superior natural sense, and widely as their cases were “made to differ;” they appear both in point. The latter was a Neologist, i. e. an idolizer of natural reason in his best days. He never approached

the Holy Bible, with that necessary disposition of mind, which the learned Bishop of London, has very self-denyingly described, as “the prostration of the understanding and will ;” and, therefore, I fear he *never believed its doctrines*. Although he added, in the letter to Priestley above quoted, these words, “but faith founded on evidence, rests upon a rock ;” he died a Deist, if his history is correct : for Unitarianism is but another name for one and the same thing. All the World is by nature Unitarian : if Pagan Polytheism be a corruption of Revelation, and none but real Trinitarians, do *really* believe the Bible. The Trinitarian is the Doctrine of Revelation alone : and it is taught no where else. It was not in vain therefore, that our Reformers, *so disposed of* the Athanasian Creed, in our National liturgy, (fallen as it is, into disrepute in these Deistical days,) that it can seldom fail of being read, where full Services are performed, once in *every* month of the year, and that if it be missed in one, it must be read twice in another. But sponsor Cecil had a *humbler spirit*. Although he added to at least an equal degree of natural abilities, a superior education, and a most refined taste, so that his ideas soared above all suspicion of enthusiasm, nevertheless he confessedly feared the shafts of Infidelity.\* “The

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\* The *English Version* of Titus, iii. 10. *happily* expresses the duty of a Bishop towards heterodox candidates, but it conveys *very inadequate ideas* of the Canon it contains ; and therefore *by obeying it* in England, I subject myself to the unjust suspicion of saying “*Noli me tangere*, I am holier than thou.” But the primary idea is, that of *deprecation*, the original expresses the moral and physi-

writings of infidels, said he, though ultimately of little or no danger to the Church, are cold, intellectual, speculative, malignant foes. I dare not tamper with such &c." He sat in the Society of Belsham's Book by his own fire side, as Peter did among the enemies of his Master, and "awaked *in pain* as the Clock struck twice" but "his faith failed not" the Divine Intercessor's prayer prevailed, though he *could not pray*, when "Satan sifted him

cal, *instinctive aversion* of the human system, against what is *disagreeable or dangerous*. In Luke xiv. 18, 19. it expresses the *aversion felt* by *worldly* men, to attend Gospel ordinances.—"All began to make *excuse*, with one consent." None of the Apostles used the term, but St. Paul, and he in only six Chapters. And in this place its version is most defective. In 1 Tim. v. 11. it is rendered to "*refuse*." "The younger widows *refuse* &c." And when a good man has occasion to put this precept into practice the *instinctive moral aversion* I mentioned is exemplified, see Gen. xxxix 8 9. In Heb. xii. 19; it expresses the *physical* emotions felt in imminent danger: there allusion is made to the terrors which the Hebrews felt, when they simultaneously *retreated* under Mount Sinai, and "*entreated* that the word should not be spoken to them any more." And the Apostle, in ver. 25. exhorts *Believers* to take heed, lest they should feel *such an aversion*; saying, "Ye are come to Mount Sion,—to Jesus,—to the blood of sprinkling,—See that ye *refuse* not him that speaketh,—if they escaped not who *refused* him that spake on earth. &c." As *unbelief* is the sin described in the 1st. verse as *easily besetting* the Christian; as clinging around him; *circumcincte peccato*, Beza; as a *tenaciter inherente*, Erasmus; the Apostle says, "Beware lest ye feel disposed to withdraw, or *wish* to be excused, &c. And as unbelief surrounds, as it were, like powder, in every plait of our clothes; how important is the caution! "Beware of the man that is an heretic." It amounts to the same with Eph. vi. 16. "Above all things, taking the shield of faith, wherewith ye may quench the fiery darts, &c." The doubts continually thrown out by Unitarian heretics, in words and writings, are the fiery darts of the Dragon, and who in his right mind, would not instinctively withdraw from a forge anvil, when he carries powder about him, in thin garments, lest the sparks penetrate his pockets, and cause ignition? The other texts Acts, xxv. 11. & 1 Tim. iv. 7. *refuse*. 2 Tim. ii. 23. *avoid*. Our Saviour was without sin,—the tempter failed.

as wheat." Whereas the other alas! like Judas, tampered with his tempters;—fell headlong into their toils; and was soon placed by Providence, as a pillar of precaution, to bid us beware of the man that is an heretic! while the experimental writings of Cecil are calculated to "confirm his brethren" and to encourage us, who are the "friends of Christ, to bear with patience, the odious charge of dogmatism, from motives of *real benevolence* to mankind; and take every opportunity of testifying our abhorrence of heresy," as the historian Milner admonished us, "knowing that primitive Christians, carefully separated themselves from heretics; beheld their views with horror; and could not allow those to be Christians who denied fundamental doctrines."\*

Such accumulation of evil this coalition, is calculated to produce, that I can not but commiserate posterity on account of the prospect. The learned labors, which our Fathers happily accomplished at the close of the last century, in refuting the impious opinions of Priestley, seem to me but mere amusements, compared with those which are being prepared for our children, in the course of this, besides the danger to which they are exposed, through the faithless demolition of the old partition wall. And, I consider the sleepless toils of early Fathers, in exploring the East for the holy materials of the

\* Tertullian allowed room for recantation, "lest Satan should get an advantage" Ubique tamen propter instructionem et munitionem quorundam, dandus est etiam retractibus locus: vel ne videatur unaquaque perversitas, non examinata, sed præjudicata damnari;— Simplices enim quippe, &c.

blessed Volume, and those of the first Reformers of the West, in collecting the mind of the Holy Spirit among the middles & margins, of numberless manuscripts, as unworthy of comparison, with the difficulties to be surmounted, in remedying the mischief, now being made by the Bible Society's Piles, of Socinian stereotype Plates, and minor Publications.

And, had Mr. Brandram, during his recent tour in the Society's birth place (as he termed Wales, in his last speech at the Paul's Head Tavern) honestly told the Parents, but a moiety of the mischief, which their spoiled child has made, in "merging *Christian* peculiarities," in mis-translating of Scripture texts, and in frustrating the effects of the living ministry, by persecuting faithful preachers *openly* abroad, and by still more antichristian means, *indirectly* employed at home ; instead of increasing the vanity of the semi-religious in the Principality, by concealing its vices there, as he does elsewhere ; I believe that they are not so far fallen from the Faith of their own Fathers ; but that they had instantly sacrificed all parental partiality to the imperious injunction of the hardest duty, imposed on man, by the hand of Moses ; in order to put away such evils. They had severely chastised their Child, and, had no amendment ensued ; they had said to the Elders of their city, " this our son is stubborn and rebellious, he will not obey our voice ;" Deut. xxi. 20. And since he was not so faithful, I will inform them ; and more than that, I will apply the rod to the rebel myself, in the double capacity of sponsor and kinsman, and if no

repentance is produced by this public flagellation, in the streets of the Metropolis, I will try what a similar experiment in Provincial places will effect. The urchin's stubbornness has long been known *in the family*. Mr. Drummond (now Sheriff of Surrey) has said in the preface of a Pamphlet, privately circulated respecting the Apocrypha, that :—

“ Conversations were held privately with the Secretaries, they admitted the evil; they confessed that the fundamental principle of the Society had been departed from, but said, that they had now proceeded to such length, that they did not know how to retrace their steps, and, begged that nothing might be broached to the public, nor in the Committee. Time was given them to deliberate; they did so: and then said, that by degrees the evil should be remedied. Under this impression the matter was allowed to rest..”

But its *Socinianism* shall *not rest*. If the Secretaries and the Committee-men, know not how to retrace their steps, their constituents *may* soon teach them; or take the candlestick from them. I will *undeceive* a *generous* unsuspecting Community; and although this desolating torrent was no more to be stemmed by the *bigotry* of Bishop March, than the fiery fumes of Vesuvius and Mount *Ætna*, yet when it is *thus exhibited*, as affecting the vitals of true religion; whatever the Unitarian world may say, it will be seen, that the *voice of God's PEOPLE* is the **VOICE OF GOD HIMSELF**; for when the enemy cometh in like a flood, the spirit of the Lord, by their means, lifteth up a standard against him.

*Chelsea, August 4th, 1826.*

W. W.

## INTRODUCTORY LETTER.

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SIR,

CONFIDING in your sincerity in the profession you have made, at p. 2, of your reply to Mr. Haldane's "Review of the Conduct of the Bible Society's Directors," where you said, "If, therefore, any Gentleman, influenced by a sincere desire to promote the sacred interests of truth and religion, should consider it his duty to point out what he conceived to be defects in the system or practice of the Society, or to call the attention of its members to any real or apparent deviation from its fundamental rules, so far from entertaining any unfriendly feeling towards such an individual, I should feel and acknowledge my obligation, and adopt the language of the Royal Psalmist: "Let the righteous smite me, and it shall be a kindness, &c." I submit to your perusal a Book in which I traced, seven years since, the PROGRESS which the "SERPENT ERROR" had previously made in that Society's administration, but of the contents of which you may not, as yet, have informed yourself: and being influenced solely by the desire which you have induced me to cherish, to do what I can to promote those sacred *interests*, by pointing out "what I know to be defective in the

Society's present system and practice ; and by calling the serious attention of its members *once more*, to many *real* and *grievous* deviations, from its *original*, fundamental rules, hitherto insufficiently noticed ; I add a few pages, wherein you may *trace* the further “PROGRESS” which the same “SERPENT” has made, during the seven years’ period, that has subsequently elapsed. As you have said in the *first sentence*, of the Reply alluded to, thus, “I have often trembled when, either in public or private, I have heard the British and Foreign Bible Society extravagantly praised ;” I conceive that the less I praise you, the more you will be pleased ; and yet, I think it right to anticipate a remark, which you will naturally make, in perusing my book, which has but recently occurred to myself, viz. that although I have most seriously called the Society's particular attention, to what its reverend advocate, Edward Cooper, denominated its “Grand Portion, *i. e.* the translation and dissemination of the Scriptures into all languages and countries,” as including the *Grand Perils*, in which its deviations and defects unavoidably involve its operations ; I have not written a line, which may be said to reflect on *you*, as its Foreign Secretary ; nor have I even alluded to the interviews I had with *you*,—to the prospectus I sent you,—or to the letters that passed between

us on this subject, in August 1813; when, being classed in the Committee of a Branch Society at G . . . . ., with an avowed Socinian, licenced to preach in one of my Parishes; and with an other licenced Dissenter, who was capable of uttering most disloyal sentiments, and occasionally preached in my other Parish, though he had not then been ordained, at the call of any congregation, I relinquished that connection, because they were both admitted *ex officio*. I confess that I was unconsciously kept from offending, in that respect, or, perhaps, led to have been less faithful than I ought to have been, by a kind of sympathy, which I felt with you, and to which I considered you entitled. For, had I been placed by Divine Providence, in your circumstances, at the time the institution was formed, I might have been prevailed upon to take the part you took, in the management of its concerns; because I took it for granted, that its RULES were, by all its Members, understood in their *plain* and *obvious meaning*, and therefore saw in them no defects, subjecting to the danger of any deviations, which might not be avoided, by Christian firmness and prudence. But, besides that I had no idea, of the *strange constructions* to which the chief of those rules, have been *forcibly* subjected, I was not then sufficiently well ac-

quainted with the people, among whom you and I, sojourned ; to know that they are ever prone to *undulate* ;--that they are, as the pious Richard Baxter observed, so (*pugnaciously*) impatient of contradiction, that they often defend their errors as themselves ;" nor that, in consequence, it could be so difficult as it is, for them ever to pause on the brink of precipices, to which " the currents of popular feeling" so frequently carry them. Being therefore deeply sensible of the obligations under which I am, to be thankful, that I was not placed in a situation so trying,---wherein my duty might clash with my inclination,---my prepossessions in favor of the Institution, might disincline, as well as disqualify me, to detect its errors and defects ;---and my dislike to expose the misconduct of my associates, might subject me to the severity of self-reproach. I may surely presume, that the "gentle" reproof which my Strictures may indirectly convey, cannot fail to be considered by you as "a kindness," or to be characterized (according to the expectation which you claim a right to entertain,) by "the wisdom that is pure, peaceable, and easy to be entreated." While, on the one hand, I am aware that it greatly aggravates the guilt of those abettors of an erroneous practice, now reluctantly renounced, to excuse themselves, by saying, " We feel a

kind of pugnaciousness, preventing us to change our line of conduct, so long as our opponents attempt to prevail on us, as it were, by force\*," and that it must be as preposterous in them, to expect conscientious Christians to condemn their misconduct, in measured terms, as it would be for the inhabitants of a burning house, to expect their benevolent neighbours, who behold their danger, to refrain from vociferous alarms, through fear of giving offence, by disturbing their midnight slumbers. I am, on the other hand, also aware (with the pious author above named), that "nothing so much hindereth the reception of truth, as urging it on men with too harsh importunity, and falling too heavily on their errors."

It cannot, indeed, be too firmly maintained, that the real *merits* of no question in debate, can be at all affected, by the *temper* in which its discussion is conducted; yet, so little open to conviction, are the minds of persons imprudently prepossessed, in favor of their own *opinions*; that they commonly condemn the *spirit*, in which the most convincing arguments, are brought against them, in order to weaken their *force*, unless all grounds of complaint, are precluded by Christian love. Hence the motto, which you placed on your *Banner*,

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\* Speech of the Rev. J. W. C——m, at the last *Anniversary*.

(“Speaking the truth in love”) highly deserved, a less indefensible cause. You also evinced your prudence, in not entering into the question in dispute, about the circulation of the Apocrypha. It presented only a forlorn hope. But, much as I conceive, the Church of Christ to be indebted to the firmness of those North Britons, who brought that question to the point, at which it rests; I must say; I think that the *reformation of abuses*, began just where it should have ended. Those imps which have sprung, as it were, about the roots of the tree of life, and are now removed, are of incomparably less importance, noisome and cumbersome as they are, than the poisonous mistletoes, attached to its sacred trunk, by some of this Society’s foreign associates. You may therefore easily account for the concern I have expressed on that score, while I only anticipated those results which have since arisen. And the exclusive object I had in view, when I published the book submitted to your perusal, was to induce the Society’s managers, to pause and reflect on the awful error which had gradually and surreptitiously crept into its system; or to consent to a parole discussion of its doubtless demerits, wherever it suited them best. I was well aware of the advantages to be derived in the management of a cause so good as mine, by

coming into close action, with muzzle towards muzzle ; and they were equally sensible of the danger attending *such* an attempt, to defend their indefensible cause ; and therefore they constantly kept aloof ; pretending not to have heard the report of my pieces. I have evidently, therefore, left me, no other attentive now, than to persevere in a running engagement, if I may so humorously, express myself, in a theological controversy, with parties I greatly regard ; and this I do, in humble hopes, that, with the aid of heaven's gales in my crowded canvass, I may soon arrive in their sight ; and either triumphantly dissolve their unscriptural combination ;" by the word of Truth, by the power of God, by the armour of righteousness, on the right and left ;" or at least, secure the sacred ark, from falling effectually, into the unhallowed hands, of their Socinian Allies. And all that I wish the parties concerned in this combat, collectively and individually to possess, is a mind divested of prejudice to weigh my arguments well, and a heart so subdued to the obedience of faith, as promptly to obey the conviction which, they will, in persons thus predisposed, most infallibly produce. With a fervent prayer that the Father of Mercies may impart these preparations, I close this brief introductory Letter, and subscribe myself,

Reverend Sir,

Yours, &c.

## LETTER II.

*On the Society's illusive Logic.*

It may be proper to observe in this place, that the great success of the various Charitable Institutions with which Britain at present abounds, beyond a parallel, in any part or period of the world; is owing, in no small degree, to the honest enthusiasm of their respective advocates. At whatever Anniversary, one is present, he is almost induced to believe, that the cause which is advocated there, is the most deserving of all; the several pleaders appear most powerfully impressed with such an idea themselves; and so earnestly endeavour to convince others of its reality and truth, that a feeling heart, cannot fail to be influenced in favor of the interest they recommend to his bounty. And this may very easily account, for many harmless mistakes committed; but it cannot justify the inconsistencies observable in the pleadings of many of the Bible Society's most respectable advocates. Divine truth despises the aid of sophistry, however splendid. Indeed, great incorrectness of reasoning, on a subject so serious as that of dispersing the Bible, is

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inexcusable, and causes pain to a reflecting mind. Some years ago this Society's advocates affirmed, that there "must be, according to its laws," a constant majority of votes in favor of the Established Church, in its Managing Committee; and, as its opponents conceded, saying, "it is constituted on the *basis of equality*," the affirmation was taken as true, though evidently false; even Socinian dissenters could any where prevail, if they pleased to qualify members, to claim each a seat and a voice, at a trifling extra expence. Another position has been as uniformly assumed, though equally untenable, to this effect: "the Bible, in authorized versions, is the *pure word of God*, therefore it matters not what characters are employed, in providing Bibles, in all the languages of the world; and, in the celebrated speech of the Rev. Robert Hall, of Leicester, in these very words, "The perversion of the Bible can proceed only from the corruption of its readers." On this ground the Society's advocates continually urge their sacred claim to universal support, and, denying it to be possible ever to disprove their right, they deride the idea of its dubitability. This is the *postulate*, around which its *reasoning* runs in a circle, and it must be of the utmost importance to expose its fallaciousness. To bring the subject,

therefore, down to a level with the understanding of the humblest believer, let us suppose that our Institution was designated “The British and Foreign Bread Society,” and was formed for the benefit of the poor, at home and abroad ; to increase bread where it is, and to furnish it where it is not known. This would be unquestionably a good work. Bread is justly stiled “The staff of life :” “it is God that giveth bread to the eater.” But, should any one assert, that “the adulteration of bread could proceed only from the corruption of its eaters,” his logic would not be accounted consistent, without supposing that the Lord gave bread *already manufactured*. If mankind had been provided with bread *thus made*, those laws had been needless, which are enacted, to prevent avaricious tradesmen to adulterate this article of human aliment ; then we might consistently have said, “It is of no signification whatever who possesses most power and influence in our Bread Society’s Managing Committee at home, or whom we employ as our agents abroad ; our Society engages friends and foes every where, to distribute loaves *manufactured in heaven*, throughout the world ; and, as none can adulterate our bread but the eater thereof, it follows, that all men may conscientiously and safely unite with us in the work, and we with

all men ; and whoever says a word to the disadvantage of “ the British and Foreign Bread Society,” must be an execrable misanthropist, a merciless, oppressive opponent of the poor.” But this is only a supposition. In *fact*, the Lord cannot be said to have furnished a morsel of *ready made* bread since the ascension of Christ. “ He feedeth the hungry,” it is true, but he communicates his blessings through the channel of second causes. He gives bread only in the grain. He “ hears the heavens,” they “ the earth,” the earth “ the corn and wine” required ; and they “ hear Jezreel.” Thus he employs means ; he rewards industry ; he requires prudence, precaution, and vigilance. Hence a Bread Society should be cautiously constituted ; and, if well conducted, such a Society will be exceedingly careful not to employ unprincipled agents, being fully aware, that its benevolence is liable to abuse in a great variety of ways. Although it be the design of its founders, and the wish of its supporters, to disperse bread made of the “ finest wheat,” correspondents, of bad principles, may furnish with its means an article composed of tares, or of some such grain, or pulse, as that which is commonly called buck wheat, and not designed for the mouth of man. They may also adulterate the “ finest wheat,” by incorporating with it, in the process of pre-

paration for the poor, impure and poisonous ingredients. Hence, should any one propose to employ, as its grinder, the master of a drug, of a bone, or of a gypsum mill; every honest member of its committee, would say ; “No, let our grists be sent, where they shall be less likely to suffer damage; our flour would be in danger with *him* of becoming unwholesome, nauseous, or gritty.” And should any dealer in alum or plaster of Paris, be proposed as its mealman and baker; its members would surely say, “ Such tradesmen cannot be safely employed; their calling may tempt them to adulterate the bread.” For they must clearly see the necessity, of being exceedingly cautious in the choice of their agents; and also, of frequently analyzing the article they assist in providing for the poor abroad; after they have done their utmost, to select partners and agents of integrity and prudence.

Again, as the best Institutions are liable to abuse; let us suppose that this Society’s Managing Committee departed from its fundamental rules, and it was discovered, that the Bread dispensed from its Repositories abroad, was extremely bad, composed of chaff or of buck wheat, and of other improper, and even of poisonous materials ; that, consequently, complaints were repeatedly made against these managers by some of the members ; and

that, nevertheless, some leading men among them obstinately maintained, that the alledged deviations were no infractions of the Society's laws, that it had not been specifically expressed of what materials the bread was to consist ; but that, if any *bias* was to be allowed in favor of any particular description of flour, it should be conceded to the *taste* of the people who wanted it, whether they were *sound* or *insane* ; that where bark of trees was customarily used, bark dust should be still intermixed ; and that where buck-wheat meal was held in esteem, a mixture of that, with flour, should be baked for bread ; and, in short, maintained that their Society's rules did neither authorize, nor require them, to control the parties whom they employed abroad ; so that if, in dispensing their charity in every country, according to the people's taste ; or in accommodating the humours even of patients in lunatic hospitals, who lusted for sugar of lead, in lieu of the staff of life, their agents caused untimely deaths, it " was their concern, not the concern of this Society, who were no more responsible for the *materials of* which, than for the *manner in* which, their foreign bread was made." And suppose, moreover, that some of the Society's foreign factors, were *convicted* of having infused arsenic, in making the bread

*abroad*, to the imminent danger of human life; and that, although it had been decided by a vast majority at different meetings, that the “great body of the Society’s members had, from the beginning, intended to supply the wants of the poor abroad, as well as at home, as far as ever their funds afforded it, with wholesome bread, prepared of the ‘finest wheat;’ these advocates still maintained that the Society had bound itself by no obligations, in regard to the foreign *application* of its *funds*; and, consequently, the managing committee were guilty of no *infraction* of its laws, &c.” I ask, what line of conduct would you recommend for the adoption of a society so circumstanced? Would you have all its members assembled at the first ensuing anniversary, to subscribe the doctrines of such advocates, and concur in voting thanks to them, among the rest of its directors; and, in requesting the continuance of their united services for the ensuing year? Would you not rather exclaim, “My soul, come not thou into their secret: and to their assembly mine honor be not thou united;” and say, “Let us rather call a special general meeting, and request the attendance of all the *original* members that remain alive, so that it may be *fairly* and *clearly proved*, that these gentlemen have *forfeited our confidence*, and ought to be dis-

charged, as unworthy of *trust*; and that the sense in which our fundamental rules were understood by the framers thereof, may be *explicitly demonstrated*, seeing we were at first insufficiently cautious. Let us describe the responsibility of our agents, in terms unalterably precise to prevent all future abuse of our bounty; so that nothing pernicious may be substituted for wholesome aliment, with our assistance, or at our expense. Being influenced by the purest benevolence ourselves, we never thought before of weighing every word, as if we feared the tricks of attorneys; but now we bewail the consequences of being so unsuspicious, and must needs take measures to prevent further disasters." Now, since the application is easy, it surely cannot be needful for me to write a line in explanation of the parallels drawn in these hypotheses, or to show at length how they expose the weakness, not to say the sophistry, of this Society's reasonings.

As the Lord has never vouchsafed (with the utmost reverence be it said,) to furnish a morsel of "the bread that perisheth" not liable to perversion, in the process of being prepared, since the repast he miraculously provided by the sea of Tiberias; so he has given us no scripture, but what has been, and still continues to be, subject to *perversion*, in being

translated from one language into another ; the imperious necessity, of the utmost precaution, in those who undertake to disperse Bibles all over the universe, is sufficiently obvious. As the salvation of souls is infinitely more important than the preservation of bodily health, so the mischief, which may be occasioned by a badly conducted Bible Society, exceeds all the evils that dishonest meal-men and bakers can possibly cause. “ Holy men of God, spake as they were moved by the Holy Ghost,” and either wrote their words, or dictated to other writers ; and what is necessary for us to know “ for our souls health,” came down to the hands of Protestants, amidst all the fluctuations of the tide of time, in the careful custody of Trinitarian believers. Not, indeed, in one or two volumes, but in a vast number of sacred manuscripts, and parts of manuscripts ; and these were collaterally kept and attested, in the numerous quotations of early Fathers, half a dozen at least of whom we know to have been disciples of *inspired* penmen. Three or four hundred years elapsed, after the ascension of Christ, before the different books contained, even in the New Testament, were collected into one volume, and universally received, or accounted as canonical ; and above a thousand more, before the discovery of the art of printing. Then the

mind of the Lord, expressed in those invaluable records, was made out, from a great variety of written copies, and parts of copies, collected by learned and faithful men ; the Gospels, it is asserted, from three or four hundreds, and the Epistles of St. Paul from nearly half as many copies : all differing in some degree, and yet no one possessing superior correctness, sufficient to claim for it a preference over all the rest, or entitle it to the credit of being the *true copy*. And it is probable that what Irenæus, Bishop of Lyons, in France, who was a disciple of Polycarp, the disciple of St. John, says of the Apocalypse : “ It was *seen* not a long time ago, but almost in our own age, at the end of the reign of Domitian,” is as much as could, even then, have been said of any other part. Had that early father sought over all the East for the autograph, of the Gospel written by Mark, the supposed amanuensis of Peter; or of that which Luke, the companion and supposed amanuensis of Paul, penned, or of that of the “ Large letter” written by the latter “ to the Galatians with his own hand,” the search had probably been as fruitless, as if he sought for fragments of the Holy Decalogue Tables, which Moses marred “ beneath the mount.” “ Others have labored” for us, and “ we have entered into

their labors ;" and the fruit of their industry and vigilance, contained in the Jewish canon, and in the *Textus receptus* of the Greek Testament, may be termed " the fine wheat," mentioned in the Society's preparatory Essay ; this must be ground and manufactured, before it satisfies the souls of many of the nations, for whom it has been most graciously provided. Hence the Bible Society may be said to have its grinders, as well as its granaries ; its factories, as well as its repositories : and hence it must be truly absurd to say, as one of its Clerical Members said in his Remarks, published in the year 1813, on a Charge delivered, by the present learned Bishop of Winchester, to the Clergy of his late Diocese of Lincoln ; thus---

" When we hear of co-operating with heretics and schismatics, we naturally understand it to mean co-operating with them in their heretical character ; but, after what has been said, nothing need be added, to show how far that is from being the case here. With their particular principles *we have nothing to do in the Society. They never come into view.* We unite with such persons, only in their general character of professed believers in the Bible ; and only in a specific object, which is common to all Christians."

As little to the purpose, it must be also to say, what the learned Bishop of Salisbury said himself, in a Charge delivered to the Clergy

of the Diocese of St. David's, in the same year, and quoted by the above member : thus---

“ Nothing but great inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings ; or of the members who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians unite with him in distributing the *pure text* of the Gospel, from which it is derived.”

And if the Society proceeds on its present system, more vague still was the logic of the learned Recorder of Leeds, in October, 1811, which runs as follows :---

“ The British and Foreign Bible Society, above all other establishments, constitutes an era in the modern history of Christianity, presenting the delightful spectacle of the followers of the great Founder of our religion, of whatever sect or denomination, and however separated from each other by marked or evanescent lines of distinction on points of doctrine or of discipline, here at least finding a point of contact, and a bond of union ; gathering themselves together under the banner of the Gospel; unanimous in the *orthodoxy of diffusing through the world* that universal text of the faith and doctrine of them all \*.”

All these pieces appear to have been penned on the usually received principle; viz. that the Bible, in being diffused through all the *World*, is a text that cannot be deterioriated through Socinian alliances. As if the Critic's assertion was founded on fact, that it is a gift which

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\* See Hist. vol. i. p. 350.

“cannot be vitiated by the giver.” Let our minds, therefore, be duly impressed with the just apprehension, of the ill effects, which such loose, or vague language can extensively produce, and we shall be prepared to enter on the sober discussion of the subject, which claims our primary attention, as original members of this erring Society; namely, the just interpretation of its fundamental rules, and proposals, which shall be canvassed in the following letters by,

Rev. Sir,

Yours, &c.

P. S. The importance of the subject discussed above, is greatly enhanced by the due consideration of difficulties attending the translation of the Scriptures into Pagan and Mahomedan languages. A tedious and acrimonious controversy has been carried on, respecting a Turkish translation in which Dr. Henderson and Professor Lee are combating: The former appears to be an advocate for a literal and spiritual version; and the latter, for a more liberal diction, which accords with the *usus loquendi* among the different nations respectively; and, from what has transpired, it appears difficult to express the meaning of such a phrase as the Lord’s Day in the language alluded to, so as to accommodate the caprice of the people, or the idioms of their tongue; but having not examined the pamphlets written on both sides, I can offer no opinion on their theological merits. I merely refer to the controversy itself, in order to shew, that to give the mind of the Lord in any new language, is no light matter; and, perhaps, there is no way whatever, in which money can be so detrimentally employed, as in circulating Bibles *badly rendered*.

## LETTER III.

*On the Society's Exposition of its original Designs.*

REV. SIR,

OF all the Churches which were planted in the days of Paul, that of Ephesus was the most flourishing, as we may justly suppose, from the spiritual profundity of his Epistle to the Ephesians. But he foretold them, that “grievous wolves would enter in, not sparing the flock;” and, in the days of John, their way was being prepared. “I have somewhat against thee,” said the Lord, by him, “to the Angel of that Church,” and so he says now to the Bible Society. “Thou hast left thy first love,” is the complaint he makes. “Remember, therefore, from whence thou art fallen, and repent, and do the first works,” is the admonition he gives. “Or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent,” is the alternative he proposes. Now the most prudent method that we, as bewildered travellers, can adopt, to find the road we have lost in a strange land, is to retrace our steps until we discover the place where we began to err, even though we should be compelled to retro-

*grade ever so far.* And with this design I will insert four of the most important of our Society's Resolutions, just as they were *originally* passed and acted upon, together with parts of the Documents which preceded and followed them; and on which therefore their true interpretation depends. The 1st, 2d, 7th, and 8th Resolutions, the Society passed, at its formation, on the 7th day of March, 1804, on the "day which (as Owen observed, Hist. vol. i. p. 47,) will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the religious world," were expressed as follow :---

### I.

A Society shall be formed, with this designation, *The British and Foreign Bible Society, of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.*

### II.

This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures through the British dominions; and shall also, according to its ability, extend its *influence* to other countries, whether Christian, Mahomedan, or Pagan.

### VII.

The Annual Meeting of the Society shall be held in the month of May, when the Treasurer and Committee shall be chosen, the Accounts audited, and the Proceedings of the foregoing Year reported.

## VIII.

The Committee shall consist of Thirty-six Members, who shall conduct the Business of the Society, and shall have power to call an Extraordinary General Meeting. Twenty-four of the Committee, who shall have most frequently attended, shall be eligible to a re-election the ensuing year.

“ These Committee Members were chosen,” says Mr. Owen (do. p. 57,) “ indiscriminately, from the Episcopal Clergy, Dissenting Ministers, and the Laity at large, with little reference, to any other qualification, than that of known, or reputed attachment to religion, and either ascertained, or probable regard, for the object and success of the Institution.” Thus, according to the *original* Rules, two most *invaluable* privileges were secured for religion. First, a free course for the word of God, without a *slavish recognition* of any *human control*, and without having the fetters of *faulty* versions, in which it is already printed; completely rivetted, as they are, under the provision subsequently annexed to the first Resolution: and, secondly, an immunity, in a *defined* Committee, against the danger of its being perverted, in being revised or translated, by any enemies of its true meaning.” For, under *that Constitution*, no Socinian could enter the Managing Committee, so long as the majority of the constituted Members, assem-

bled at the Society's General Meetings, continued to regard the Holy Scriptures as the proper standard of faith, in the proper sense of those words. But, alas ! it completely lost the latter privilege, in little less than two months, and the former in as little less than fourteen ; for, on the 2d of May following, it was resolved, at the General Meeting of that year, that the thirty-six chosen Members of the Committee should be all laymen : fifteen of them Churchmen, fifteen native Dissenters, and fifteen Foreigners, resident in, or near London ; and the Resolution which stands now in the 13th place (by which Ministers of Religion subscribing one guinea per year, are admitted *ex officio*), was adopted, as follows :— “ Every Clergyman or Dissenting Minister, who is a Member of the Society, shall be admitted to attend and vote at all Meetings of the Committee.” Hence, according to the latitude of interpretation, recommended by the late Reverend Secretary Owen, any Lay Member of the Society may qualify himself for two shillings and sixpence, the price of a preaching licence, and enter into the Committee, as it were, by a back door ; therefore no conjecture can be formed, as to the number of votes which may be, to be divided in the Committee, on any question whatever ; nor could it be, ever afterwards, said with truth,

“ that a constant majority was secured on the side of the Church of England,” if that could sufficiently preclude all evils attending indefinitude and want of choice. So much must suffice at present of the Society’s Resolutions; for it is to be noticed, that before they were written, a preparatory Essay, and a Circular Letter, were issued, in which the Christian Public were invited to join in its formation, as follows :---

ESSAY, p. 28.

Circulating the Bible only, we circulate pure truth, pure morality, pure religion; and while we thus offer to the hungry multitude the finest wheat, without tares and without chaff, we provide what is suitable to every one; we commit no mistake; and not being distracted by variety, we lose no time, when applied to for a volume of instruction, in deliberating what to give. Thus, too, we demolish the invidious wall of partition, &c.

CIRCULAR. Hist. v. i. p. 35.

The projected Society not refusing to co-operate on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy; and presenting nothing but the inspired volume would be sure to circulate truth, and truth alone; hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions.

Greater importance still attaches to the *PROSPECTUS* printed in a Circular, issued soon after the Society was formed, and included in the Report of the same year’s proceedings, and “ widely circulated,” (as the Historian

observes, (vol 1, p. 65,) "in order to make way for the Society's obtaining respectable patronage, and competent support, by a *fair exposition* of its nature, its views, and its qualifications," in which its Objects and Principles are thus described :---

OBJECT.	PRINCIPLES.
The exclusive Object of this Society is to diffuse the knowledge of the Holy Scriptures; by circulating them in the different languages, spoken throughout Great Britain, and Ireland, and also according to the extent of its funds by promoting the printing of them in foreign languages and the distribution of them in foreign countries.	The PRINCIPLES upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large, and to invite the concurrence of every description of persons; professing to regard the Scriptures as the proper standard of Faith.

This "exposition" sufficiently shows, according to the universally approved principles of sound logic, that the *original* members of the Society, *originally* intended to exclude from their BIBLES all *uninspired* MATTER, and from their FELLOWSHIP all *heretical* MEN; for they could not do the former without doing the latter also; and two ways have been frequently, and as fruitlessly tried, to arrive at a different conclusion; a conclusion which must be as degrading to the characters, as they are contrary to the designs of those who framed the law.

The *first* has been to *wrest* their words, the *last* to *misrepresent* their motives. The *letter* and the *spirit* of the above-quoted Resolutions, and Prospectus, have been and continue to be, alternately tried in vain. The more they are assailed, the brighter they shine, in their natural unsophisticated meaning, like the truths which they are intended to circulate. To *prove* this, let us put them to the test.

That all classes of Trinitarian Protestants in the British Empire, agreed, at the time these rules were written, (if they do not still) with our "Articles of Religion," that no *matter* but what is there described, as canonical, is to be accounted as a "proper" Test of Christian Doctrine, or "Standard of Faith," will be, I believe, allowed by all parties; and also, that there is no sect, or party whatever, who, as a *denomination*, are known to deny the inspiration of a single chapter in the canonical Scriptures, without also denying the Divinity of Christ, what doubts soever, there may be entertained by heretical individuals, tolerated in different communions. Let it be, but allowed likewise, that up to the period of the Bible Society's birth neither a "serious Churchman," nor a Dissenter esteemed orthodox, ever wrote a Theological work, in which he conceded to Socinian or Unitarian heretical men, their presumptuous claim, to the sacred appellation of Christians, (as I

have shewed in my published letters, beyond all contradiction hitherto attempted, to my knowledge,) and I am furnished with all the *critical apparatus* I require, to establish my **TWIN POSITIONS**; and, should any begrudge me the use, of these assumptions, let them be as illiberal if they please; their catholicism, will only compel me to prove, the Society to have been, by so much the more dogmatical, as I approach my conclusions, by the *other road*.

Perhaps there never were truths debated in the world, capable of better demonstration, by means of Syllogisms technically constructed, than these which are now before me, were I disposed so to display them. But fewer words will serve the purpose, while the above “exposition” is kept in view. For no one could suppose that the Society’s **OBJECT** embraced apocryphal **MATTER**, under the *term Scriptures*, even with the plural *S*; who observed, that in the description given of the Society’s **PRINCIPLES**, the *Scriptures* are represented as “the *proper standard of faith*,” which all Protestants deny, to be descriptive of the Apocrypha. Neither could any one reasonably think, that the “*concurrence of Socinians was invited*,” or *their “support embraced”* as *members*, among “*Christians at large*,” seeing that sacred appellation, (uniformly denied to all who deny the divinity of Christ,) was in the

*same sentence explained*, as applicable to persons who, at least, professed to regard the *Scriptures* as the *proper standard of faith*,” which no Socinian could be logically said to have ever done; for, from their ancestors, Carpocrates and Ebion\* (to whom they have honestly traced up their pedigree), down to this very day, they have avowedly regarded only *PARTS* of the *Scriptures*. They have most explicitly denied the authenticity of other parts: they have rejected as spurious, among others, the two first Chapters of St. Mathew’s Gospel (with the first verses of the third), which contain the sacred history of our Savior’s miraculous conception, &c. Hence, as “the *Holy Scriptures*” is the proper standard of faith,” and as the *Apocrypha* is *not* applied “to establish any doctrine,” the *Apocrypha* could not be included under the Term *Scriptures*, *Quod erat demonstrandum*. Again, as it was the concurrence of persons who professed to regard the *Holy Scriptures* as the proper standard of faith, was the only concurrence invited; and as Socinians professed not to regard the *Scriptures*, as Protestant Trinitarians do, their concurrence was *not invited*. *Q. E. D.*

Now, if any one should still contend that the founders of the Society, and the framers of its Rules and Prospectus, were so liberal as to accept a profession of regard to only *parts* of

\* See Hoornbeck, *Socin. confut.* vol. i. Appar. p. 7.

the Scriptures, as a qualification for membership, instead of regard for the *whole*; or, in other words, that although the *letter* of these rules will not bear this test of logical discussion, in the same sense as that, *he says*, they intended them to be understood; yet the *spirit* of the same is favorable to *his* hypothesis; he begs the second question, in order to establish his answer to the *first*; and would giddily run in a circle for ever, if allowed so to do; I cannot therefore concede his *Petitio Principii*; but will proceed to prove that my interpretation of the Resolutions alluded to, accords with them not only in *letter*, but in *spirit* also; and that it is the sense in which the original managers understood them, I will prove by their own showing; after I have contrasted, with what I have already written, the opinions published on the subject, by some of the Society's advocates, both Churchmen and Dissenters, as follows:---

*Extracts from a Letter written to the Right Hon. Lord TEIGNMOUTH by the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge.*

Now in these two first rules there is nothing about the Apocrypha, nothing in express terms either for the admission or the rejection of it.

*Extracts from a Pamphlet reprinted from the Eclectic Review of September, 1825, containing Remarks on the Apocryphal Controversy, &c.*

The simple ground on which we have been led to conclude, that it is not unlawful to concur in the circulation of another canon, than that which

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But, is there nothing in the spirit of the rules, to shew what was the mind and spirit of those who formed them? The former shows there was no intention to make our authorized version a standard for the whole world. On the contrary, the fair inference is, that a similar deference should be paid to the authorized versions in every country (without considering whether they accorded with ours or not), that so all jealousies might be avoided, and a greater facility might be given to the circulation of them.— It may be replied, that the rules refer to the Holy Scriptures, and to them without note or comment. To this I answer, they did refer to the Holy Scriptures, because it was the Holy Scriptures alone that the founders of the Society wished to circulate. But they did not take upon themselves to determine what books were canonical, and what were not. As far as the British dominions, and an English version went, the authorized version was to be the standard; but with respect to other countries and other languages, no standard was fixed; or if any bias was shewn, it was in favor of au-

*Nonconformists.*

we, as protestants, hold to be genuine is this, that the canon of Scripture is not an article of faith,—is not a doctrine of Revelation,—or a precept of Christ, which must be received and submitted to by all, at the peril of their souls. Important in one sense, fundamentally important as is the question relating to the canon, it is one that, after all, comes within the range of human opinion and private judgment. The evidence by which the genuineness, integrity, and completeness of the canon is attested, how satisfactory and irrefragable soever, is of an historical and critical kind, such as every man is not competent to appreciate, and respecting which many good and learned men have differed. Nay, the very import of the term canonical is a disputed point. Whether the declaration, that “all Scripture is given by inspiration of God,” can be safely extended to all books included in the Jewish canon; whether the whole of the *Hagiographa*, though of undoubted genuineness and authenticity, as historical documents, can be considered as indited by the Holy Ghost, and as forming part of the rule of faith—

thorized versions, so far as they could be employed all the world over. Whether foreign churches admitted fewer books into their canon of Scripture, or more, was not with them any question at all; they had nothing to do with it. Every church must determine that for itself, and on it alone would rest the responsibility of forming an erroneous or a correct judgment. If any church either added to the Scripture, or took from it, it was their concern, and not the concern of this Society, who are no more responsible for the books comprehended by this or that church in their canon of Scripture, than they are for the correctness of the versions that are in use among them. Had the founders of the Society chosen to express any opinion about the Apocrypha at all, they would have been at liberty to say, We will confine our bounty to the circulation of what we ourselves esteem canonical: but were not at liberty to erect themselves into a Society, that should judge for the whole world, and dogmatize to every people under heaven. But is it not strange, that when we have all agreed to merge our

is by no means so clear as to warrant our demanding an unqualified assent and agreement on this point from all Christian men. Many pious persons have doubted whether the Book of Esther, in which the name of Jehovah does not once occur, can be regarded as an inspired composition, and others have had difficulties in admitting the inspiration of Solomon's Song. Were we to take the word canonical as synonymous with inspired, such persons might conscientiously object to giving away those books as canonical Scripture.—In their view the Books of Chronicles, and the first Book of the Maccabees, would rank in the same class of writing; and although they could not object to their circulation on the same grounds as apply to the positively exceptionable parts of the Apocrypha, such as Tobit, Baruch, and the spurious additions to the Book of Daniel, still they would not be able to recognise them, as given by inspiration of God. Now Mr. Gorham maintains, that an agreement respecting the canon is the basis and limit of all co-operation in the circulation of the Scriptures, that universal co-operation is

*Episcopalians.*

own peculiarities, and to forget every thing that separates us from one another ; for the benefit of the world, we should now be called upon to withhold that same candour from the churches abroad, and actually to build a wall, that shall separate us for ever from nine-tenths of our Christian brethren, and exclude whole kingdoms from any participation of the benefits which we are endeavouring to bestow ? The expediency of such conduct is not the present question ; the question is, *Was such conduct contemplated and enjoined by the founders of this Society?*

*Extracts of Remarks written at Cambridge, on the Propriety of circulating the Apocrypha. With a Preface, by H. VENN, M.A.*

Though the practice of the Society might be received as the best comment on its rules, yet if the *strict letter*, or the spirit of the rule, be appealed to, it is contended they do not barely admit, but enjoin its\* circulation. It is painful to imagine for a moment that a question of such vital importance can depend on the

\* Viz. the Apocrypha.

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neither lawful nor desirable, that it is a mere oratorical figure of speech. "The fundamental principle of the Bible Society," he says, "is no further universal than we can meet on common ground, and the ground is not common when we differ upon the canon of the inspired writings. A more correct notion we conceive of the benevolent plan of this Society is, that it was founded upon a principle no less fixed than beautifully simple, and capable of very extensive (though not universal) application, an agreement in the truth of God's holy word, and a desire to circulate nothing *but* that word. In adhering to this principle we do not interfere with the private regulations of any body of Christians, but before we can effectually co-operate with them, we must be united by this common bond, a recognition of the same canon of Scripture."—Mr. G. speaks of an agreement respecting the canon as a term of union, a condition of membership, a *sine qua non*, to be demanded of all whom we *invite* to association ; although the Bible Society *certainly never held*

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critical construction of words; still greater is the reluctance to discuss the question upon this ground, when the first rule is attentively considered, for one half of it is neither reconcilable with grammar, or the state of things. “*The only copies in the languages of the United Kingdom, to be circulated by the Society, shall be the authorized version.*” To pass by the false grammar, there never were regularly authorized versions in four out of the five languages of the United Kingdom.--Let us consider the spirit and general acceptation of the rules.—It is evident, that the grand object in the view of the projectors of the Society was to spread the knowledge of the truth over the whole world, by means of a free distribution of Bibles, and to accomplish this, the co-operation of all at home and abroad was invited, and every thing was excluded which could interfere with the private regulations of any body or denominations of Christians. The second rule expressly directs our efforts to the assistance not only of Pagans and Mahomedans, but also of the foreign Christian churches.—The mention of

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such language, or insisted on any such terms, but has invited, and gladly accepted the co-operation of Jews, as well as Christians of all denominations, who were willing to encourage a wider circulation of the Scriptures.—We have not the least doubt that if the law had contained a clause to the effect, that all the copies circulated should omit the Apocrypha, offence and alarm would immediately have been taken in many influential quarters.--It is admitted, that there is no inspired catalogue of the canonical books. Our own canon may possibly include books not inspired; nor can the Bible Society take upon themselves to determine what books are canonical, and what are not. They abide by the decision of the Thirty-nine Articles, as respects the versions they circulate at home. If foreign churches have not come to the same decision, we are not responsible for their erroneous judgment, any more than for the correctness of the versions that are in use among them. If the Committee do not adhere to this principle, they will be constantly fettered and embarrassed in their proceed-

*Episcopalians:*

authorized version—leads us by analogy to expect, that the generally received version should be adopted abroad.—Now if we make a rejection of the Apocrypha—the condi-

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tings; they will require a standing council of Biblical criticism, and must plunge at once into Theological discussions.”

tion,—we interfere with the ecclesiastical ordinances of some foreign churches, and the prejudices of all, and violate the grand principle of universal co-operation. It is in vain to reply, that some of the original framers of the rules are opposed to us in their views and feelings on the subject. We argue, not only for that interpretation we plead for, as the fair and obvious one, but that the Society has acted on it during the first eighteen years of its existence.—An objection has been felt against the association of mere human with divine writings.—This seems to arise from not considering the nature of the means which God has employed for the instruction of mankind. We look for a purity and perfection in his written word, which are not found in the other ordinary means of grace, and which can never be obtained, even in this, to the extent we may desire.—It may be well to remark a fact, of which many—are not aware, viz. that the different versions vary materially from each other, so that any particular passages may not wear the same objectionable appearance in a foreign translation, as it does in our own. For instance, few passages have been more generally objected to, than the one in Tobit, which relates the expulsion of an evil spirit: The most objectionable parts are not found in the Vulgate, from which Catholic translations are made; and some things are added, which make it, on the whole, an instructive narrative.

*Note.*—When the Apocrypha was more generally regarded than it is, a distinction seems to have been usually observed between Holy Scripture—and Holy ScriptureS, similar to the distinction between Son of God and Sons of God.—See also the title and body of the 6th article.

*Extracts from Letters printed at Edinburgh, April 7, and May 17, 1826, in Defence of the Society, or its fundamental Laws, &c. Signed AMICUS.*

“ I do affirm then, most confidently, that you and your friends have any thing but a good right to say, that the first Rule of the Society clearly restricted the Committee, in their Continental operations, to the circulation of the Bible without the Apocrypha: The question of the expediency, necessity, or lawfulness, on Christian principles of doing so, are altogether distinct from that part of the enquiry, and shall be afterwards considered.—It is an easy matter now for the members of the B. & F. B. S., or the Edinburgh Bible Society, to say, that thus *originally* understood the words, &c.

It is not only taken for granted, that the ordinary Subscribers clearly understood this Rule as excluding Apocryphal Bibles; but it has been attempted, to show that the founders of the Society, and the framers of this very law, understood it in the same sense; and in order to prove this, every insulated expression, general or particular, has been culled out from their speeches, or circulars, or reports, that seems to limit the character, &c.

Even if some ambiguity had been felt respecting the precise meaning and extent of these laws, by some subscribers, it will appear the *directors themselves* had little difficulty in comprehending them; and as they were the *framers of the law*, they must be considered as the *best interpreters of their own meaning and intentions*. Now that the directors understood the term “ *Holy Scriptures*,” in what had been its long established sense and usage, I presume cannot be a *subject of doubt*. Look at their *conduct their systematic conduct*, from the very *commencement of the Institution*. This certainly must be allowed to be the *best evidence* as to *their way of understanding them*, unless indeed, *as is sometimes more than insinuated, the directors were*

*men not to be trusted, men who could themselves frame laws,* and in few weeks after act directly in opposition to them; and then labour, by every artifice, to conceal their violations of them from the members of the Society, who had chosen them into office, and subscribed their money, to enable them to carry the objects of the Society into effect: and, moreover, that they were *capable of all this, not for any purposes personal to themselves, but for a mere gratuitous contempt for integrity.* Let any man, however, look at the list of great, good, and religious men, who formed the first body of directors of the B. & F. B. S. and he will instantly reject such a foul imputation against their characters. What then were their first proceedings on the Continent, &c.?—The first voice that responded to the appeal from Great Britain was from Nuremberg. Did the B. & F. B. S. hesitate to listen to it, &c.? The Committee, like men conscious of no harm, and anxious to fan the rising flame of zeal for the word of God, by the very first act which stands on the records of the B. S., granted the people of Nuremberg 100*l.*; and they announce to the world, that one of the first objects of the infant Society was to be—“The printing, with standing types, an edition of *The Established Lutheran Version complete.*” A more express or direct way of telling any person of ordinary intelligence, that this edition of the Scriptures contained the Apocrypha, could scarcely have been devised. The Report for 1806, announces a second donation of 200*l.*, to assist them in printing the edition of the *Established Lutheran Version complete.*—It is sufficient to state, that previously to 1809 the B. & F. B. S. had, *without a single exception*, been engaged in encouraging, by repeated grants of money, the circulation of Continental Bibles containing the Apocrypha; and that Luther’s German Bible, containing not only the Apocrypha, but marginal notes and references, was regularly announced for sale in their annual Reports. Such uniformity and openness of conduct is a proof, that the

Directors of the B. S. understood the fundamental law in the ordinary sense of its terms, and that they felt themselves warranted by that law in all that they had done. Alas! had they told the people of Nurenberg that they must not print their own Scriptures, but ours: not a complete version of Luther, a name so dear to them, but a version, stript of what time, and custom, and education, had unfortunately rendered too venerable in their eyes, we would, in all probability, never have heard of a single Continental B. S.—Now this object, in reference to Continental Bibles, I have deduced from the law itself, and also from the systematic undisguised conduct of the Committee of the B. & F. B. S., which furnishes the best exposition of their way of understanding the law; and from their conduct never having been to that date questioned, I am surely entitled to conclude, that such also had been the interpretation put on it by the great body of its intelligent members. If the law is a bad one, let it be changed, &c.

Some of the advocates of the B. & F. B. S.'s Committee seem willing to shelter themselves, as far as regards the practice of Continental Societies, by saying, whatever evil there may be in it, they consider themselves as relieved from all responsibility, &c. But this is a principle by no means to be recognized. *Quod facit per alterum facit per se*, is a maxim universally applicable to the moral and religious practices of Societies and individuals.—Had the first Directors of the B. & F. B. S. instead of complying eagerly with the application from Nurenberg, met them by an argument of the exceeding sinfulness of printing the Apocrypha, and made the giving up of the practice a condition, their offer would not, and could not have been accepted. In that free city, perhaps, copies without the Apocrypha might have been permitted, &c.—The Bible Society is a charitable Society, its purpose is to collect money for a religious purpose, and no other qualification can, or ought to be required from its members, but that of subscribing their money.”

These quotations collected from a few of the Pamphlets written in the Apocryphal Controversy ; by Nonconformists and Episcopalians ; as specimens of sentiments now entertained, by the *leading members*, the *most strenuous advocates*, and the *Managing Committee*, of the Bible Society ; seeing nothing was retracted, nothing objected to, at their last general meeting, *but* the circulation of the Apocrypha.

It is true that one of the members herein named, (Rev. G. C. Gorham, B. D. Fellow of Qu. Col. Cam.) has lately animadverted a little on the heretical opinions, re-printed from the Eclectic Review of September last, expressing doubts about the Inspiration, of no less than 140 Chapters of the Bible, but as this Pamphlet is still on sale ; (among many such pernicious, minor publications printed in the Society's favor,) it appears to meet the approbation of the majority ; nor does it appear, to surpass in heretical tendency the Letter addressed to the noble President, any more than the tenets of Pyrrho are surpassed, by those of Pain. That letter also remains unrecalled ; and the writer thereof was publicly thanked, among the rest of the Managing Committee, on the last anniversary day ; and requested to continue his acceptable services.

There may be indeed a distinction between Scepticism and Infidelity ; but when the influ-

ence, of either, affects the minds of persons who would judge of the comparative merits of spurious and inspired Scriptures, there is no difference in the result: to *doubt everything*, with the Heathen; is to *believe nothing*, with the Infidel. And whosoever declares that it is no concern of his, what Books are contained, in the Bibles he assists in circulating abroad; he exerts his influence to inspire but little regard, for the "true meaning" of what is retained at home. And upon the whole, it appeared scarcely fair, in Mr Gorham, to give the Dissenters their merited punishment first; seeing they were not "first in the transgression." I stated it as my opinion, in my letter to the late Dean Milner, that great veneration is felt, by many pious Dissenters, for the Established Church, on account of its orthodox Articles, and that this feeling, serves as a powerful check, on the natural bias of Schism, towards Heresy, so long as serious Churchmen, abide by their principles; but that where Priest and Prophet, do deviate together, they diminish each other's consciousness of deviation; and the opinion I then hazarded, is now, in a measure, confirmed by "Amicus;" who says, (at p. 5, of his 2d Letter,) he "cannot regret too deeply, that our English Reformers, by introducing select portions of the Apocryphal Books into the service of the national Church, should

have encouraged and perpetuated the practice of binding them up, together, till even the sensibility of other denominations of Christians, to so unnatural and pernicious a combination, has been extinguished." Thus the dissenters cast the blame of this Apocryphal affection upon the Church, as Adam cast that of his disobedience on Eve. And as Episcopalian were in the Van, and Nonconformists in the Rear ; surely ! both parties deserved reproof, (especially as Mr. G. says, that a recognition of the same canon of Scripture is a *sine qua non* condition of union). The latter, in reviewing the works of the former, redoubled their previous infidel doubts about the Scripture's divine inspiration ; and as most pupils are desirous of improving, on the hints of their tutors, they broached, more boldly, their Sceptical thoughts.

But passing, for the present, their pestilent principles; I will proceed to disprove their principal hypotheses, viz. that the Bible Society's Founders, and original Supporters, intended to circulate in every country the versions of Scriptures authorized there, whatever their canon contained, and however impure it might be ;---that they intended to admit into membership, all descriptions of persons, on account of their Consequence and Cash, without any reference whatever, to the

theological tenets they maintained ;---and that they have conducted its concerns accordingly, from the very commencement of their career. On these points, we are completely at variance.

Although it could not be fairly inferred, that the Society's Rules had authorized its Directors so to act, had they managed matters from the first, as they have for the last thirteen or fourteen years ; as it would *only* prove, that they were not called till lately to account for their misconduct ; yet, if I, on the contrary, can clearly demonstrate, from their own *declarations* and *deeds*, that they strictly adhered to the Rules prescribed, (according to the literal interpretation I give them,) for years *at first* ; my proof will be *positive*, and there will be no denying that their Successors have *deviated*. All that shall then remain, will be to consider the *Rise and Progress* of the Errors they have committed.

One way to arrive at the real designs of the founders and supporters of the Society in its formation ; is to enquire into the previously known dispositions of those, who rendered the earliest and most essential service to its cause ; and learn from thence, what were the means which they were most likely to use, in order to obtain their end ; which shall be done in the next letter, by

Reverend Sir,

Yours, &c.

## LETTER IV.

*On the previously known Dispositions of the Society's  
Founders, and original Supporters.*

REV. SIR,

It cannot be questioned, but that if the projectors and supporters of the Institution, intended to establish such a one as ours now is, and as its advocates above, will *have it to have been*, they must have been persons who cared little what matter their Bibles contained abroad, provided they abounded in numbers; ---persons who had not only, no objection, to the present versions authorized at home, faulty as some of them acknowledged the same to be; but also no objection to the perpetuating of the errors they contain; and to the transmitting down to the latest posterity, the more palpable and destructive errors, contained in versions authorized abroad; ---persons who had no regard to the individual character, or theological sentiments; of those, with whom they formed religious alliances; ---persons who "guarded not against being carried away by their best feelings, and by the tempting prospect of an immediate good," to do *some* acknowledged evil; ---persons who agreed with the Poet in saying, "For modes of faith let

bigots fight, &c. ;"---persons who must have anticipated a sentiment, published some years afterwards, in "Aspland's Plea for Unitarianism," p. 25, in these words:---"The spirit of the Bible Society is a virtual concession to this our plea, and we cordially hail it, as an earnest of the speedy approach of that period, when, according to the Poet, "All mankind's concerns shall be that, which in the judgment of an Apostle, is "greater than faith," namely, "Charity." In a word, they must have been persons who detested the idea of dogmatizing to others ; and, at the same time, refused the universally received maxim, *Quod facit per alterum, facit per se.* But if we briefly enquire into their previously ascertained dispositions, we shall find them to have been directly the *reverse* of all this. Let us ask, therefore, *Qui et quales erant?* The Rev. A. Brandram *has said* that "Wales was the Bible Society's birth-place :" and the "Lord shall count, when he writeth up the people, that it was born there." But, to the piety of what party or denomination there, does it owe its origin? Not to that of Aspland's sect. Those General Baptists, those "calm enquirers," to whom Mr. Evans, the author of the "Sketch of all Sects, &c." belongs, cannot be said to have been its parents ; but the very sect which he holds up to reprobation,

as if they made too numerous quotations of texts, containing the doctrines of vicarious atonement and redeeming grace ; and too frequent repetitions of sacred stanzas, ascribing “honor and glory to him who loved them, and washed them from their sins, &c.” Hence the kindness of their youth,---the love\* of their espousals” was the “first love,” which the Society has “left.”

That sect also, (among others there) was in a sense its original *nurse* ; and consequently it must have greatly partaken of these people’s religious dispositions. We find (in Hist. vol. i. p. 150) that near £1900\* of the £5592 10s. 5d. which the Sum of its first year’s funds amounted to, was contributed *in Wales* ; where menial Servants sacrificed on its altar, “a third of their annual Wages ; and covered their gold with copper,” to conceal the prodigality, of their regard for its success. And if so much came *from there* to its Treasury, the first year ; it is not too much to say, (when we add to this, the subscriptions and donations of those people’s relatives in England, and of other persons who contributed at their solicitation in different parts) that it obtained through their means, at least one half, of the fund it possessed at first. For they have above ten

places of Worship in London and its vicinity : they have some in Bristol ; some in Chester, Shrewsbury ; Manchester, and Liverpool. That sect alone has three, I believe, in the latter place ; in *one* of which it is recorded, that upwards of £76, were collected at once. These therefore may be for this, as well as for other more important reasons, called Original Projectors, Founders, and Supporters. And if we examine the original motives of their conduct, we shall find that one evil, which they wished to avoid, in seeking its assistance ; is increased, by its means, ten thousand fold. They were not likely to have encouraged a Society, intended to circulate Bibles, in badly rendered, authorized versions ; for one reason, that urged on them the necessity, of obtaining an immediate, and abundant supply of small Bibles, at the time alluded to ; was that which I have hinted at elsewhere, namely their increasing fear, lest the growing demand in their Schools for books, should lead to the circulation of a large edition of Pocket Bibles, previously printed in the country with Canne's references ; and with a few lines of the Sabellian or Patripassian Heresy, on some of its nether margins..

The tens of thousands of Quarto Bibles, printed by them, during the previous "thirty years" of supposed "drought," *without* the

Apocrypha; might probably have enabled them, to wait the leisure of the Society for promoting Christian Knowledge a little longer; had they not dreaded the danger, attending the issue of this Edition; although, one might have, most probably, purged a hundred of its Copies, in less time, than he can purify one, of the ten thousand Copies which the Bible Society, assisted to print at Lausanne.

Again, as those people could not be supposed capable, of forming a design, to circulate Bibles, containing *heretical matter*, it is still less supposable, that they intended to connect themselves in a *religious union*, with any heretical men; for they were previously known to be very particular in their selection of allies,---extremely nice in their discrimination of character;---and fastidious, to a fault, in their choice of coadjutors\*. They were a

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\* To confirm this, I will relate a ludicrous anecdote, which shows how shrewdly the founder of the sect, viz. the late Reverend Daniel Rowland, Rector of Llangeitho, in Cardiganshire, who had frequently two thousand communicants; discovered the motives of such clergymen as came to offer him the assistance he needed, in order to share in his popularity. A candidate requested admission, one day, at a preparatory convocation; and as the questions put by some Clergymen present, seemed to elicit no satisfactory answers, the old President abruptly addressed them, saying, “ Cannot you distinguish between a sheep and a wolf, with less trouble?”—“ How can we,” said they, “ if the latter is

body of people that stood, at that time, and for some years afterwards, in a degree of connection, with the national Church; and were superintended by many Episcopal Clergymen; of whom, the only two that continued, until the time in question, occasionally to visit their fellow countrymen, in the Metropolis, were the late Rev. D. Jones, then\* Rector of Llanganna, in Glamorganshire, and the late Rev. T. Charles, of Bala, in Merionethshire. They had some time previously, expelled the aged Episcopal Clergyman, who edited the Bibles alluded to, under a charge of heresy; although he was admitted to dissenting Chapels, till his death. They had also, more recently, silenced two other Clergymen, advanced in life, for insufficient correctness of conduct; who were, soon after the time alluded to, re-admitted to the national Church, by the Bishop of the diocese.

Now, let us proceed from the birth-place, to the baptismal font; and enquire into the pre-dispositions of its most respectable sponsors. As it so happened that the Rev. J. Hughes, A.M.

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wrapped in the former's fleece?"—"Very easily," added he, "even in the dark. Pinch the tails of both, and the one will *bear* with you, whereas the other will *bite* you." The examined did not relish his examination, and his displeasure instantly decided his case.

\* Mr. R. died in 1790, Mr. J. in 1810, and Mr. C. in 181--.

was present in Spa-fields, when the said Mr. Charles requested assistance to open a subscription for the Bibles he wanted, on the 2d December, 1802. Nonconformists come first to be noticed. Of them I know very little. I had indeed, met Mr. Hughes previously to that, accidentally, at a clergyman's house; and his being there, appeared to favor the future Secretary; but what mostly weighed with me, when he came to be elected, was the fact of his being a minister much respected by Trinitarian Baptists; or, of his belonging to that section of dissenters, who have the greatest cause, of holy jealousy, lest the sacred designation which "the Disciples obtained at Antioch," should be abused, through illusive self-complacency, by Pseudo Christian advocates, for the baptism *they* approve of. For I knew, that the late Rev. A. Fuller, a Baptist minister, had published some Theological Letters, on the Unitarian Heresy, &c. which he said he had written through his fears, that the circumstance of "some Dissenters having united with others of different religious tenets, had been improved, as a means to disseminate Socinian principles, although they had only united to petition for the repeal of certain Acts of Parliament;" and wherein he observed, "that it was a circumstance, at which many serious men of the Established Church were sur-

prized : and that, had it been an union of a religious nature, it had been indeed surprising." The knowledge of these things, satisfied me, that the writer of the Preparatory Essay, never intended to *demolish* that *wall of partition* which his own fellow-labourer had recently been repairing ; especially as it had been said, in the same Letters, that those who " consider the divinity and atonement of Christ, as essential to Christianity, cannot acknowledge them Christians, who deny those doctrines.

I could not suppose that such grand occasions, for "theological hostilities," as those doctrines refer to, were to be "cut off;" or that the essentials of Christianity constituted the "dark confined alleys of a party," which were to be "quitted for the cheerful plains of genuine Catholicism;" nor do I yet think, that the writer of the Essay *intended* to remove that *partition*, which his Baptist opponent, so *insidiously* pointed at, in the first page of his Sketch ; but it may be unfair to ask him the question at this distance of time. Therefore I will now leave him, and proceed to quote some of the most venerable among the national Clergymen concerned. I do not mean the highest in rank, but the most decidedly pious. The revered name of John Newton, then Rector of St. Mary Woolnoth, stands on

the list of subscribers. That this servant of God, though advanced in years, was then actively employed in his service I well recollect.\* But he did not survive the Society's good faith. He went into rest about its fourth year; for his Memoirs were published in 1808, by another Divine, who at the same time became a sponsor, and who was quite as unlikely to have been capable of forming such an association as the Bible Society *now is*; namely, the late Rev. Richard Cecil, A. M. then Minister of St. John, Bedford-row, and Rector of Bisley-cum-Chobham. He also was removed before the evil came. He preached his last sermon in February 1808, and died in 1810. The voluminous works of both are open for inspection, and they contain no sentiments which accord with the *columns above*†.

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\* I have now a volume of Letters which Mr. N. had previously published; which he gave me as "A token of love and best wishes from the Author, on the 27th of December, 1802," as it appears in his own legible handwriting."

† It appears to me as yesterday, though it was in 1803, at the period the preparatory Essay was published, that I heard Mr. Cecil delivering an evening lecture at Chobham, in the same deanery with the churches I served myself, on "the loss of Sampson's locks in Dalilah's lap;" in which he very cogently urged on his Christian hearers, the imperious necessity of *due separation* from the world, &c.; illustrating his subject, by shewing the wretchedness to which

One more of the like eminence, will be enough for me to name ; and it would be desirable to produce the very first that was applied to, if we could ; but at this distance of time, I will only offer a fair conjecture. The Rev. Henry Foster, A.M. late minister of Clerkenwell, was the most likely to have had the first application ; for on the very day fortnight, after the first motion was made, for the required assistance, by Mr. Charles, as above stated, I carried from him a note, written to Mr. Foster, in Wilderness-row. What it contained I need not tell ; to say that it was kindly received, and answered, (and then replaced in the hand of its bearer, to be *kept* for the sake of the

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Sampson had reduced himself, by forming *forbidden alliances*. "The Philistines," said he, "could not enjoy mirth and laughter enough, without having the Judge of Israel for a blind buffoon at their theatre." Little did I think *then*, that the union about to be formed in the Christian world, would be soon so abused, as to reduce *Liber Judex* to a similar state, among its enemies at Strasburg ; where the Judge of the world is said to be continually caricatured by the Neologist pupils of the Bible Society, Vice-President, Professor Haffner.

"Mr. Haffner, in particular, habitually treats theology and the Scriptures in the tone of raillery, (*la ton de la raillerie*,) and a lecture seldom passes in which the students do not laugh at these subjects ; and very often make a representation of them in caricature, describing the outline of the lecture. All this is without exaggeration."—See *Haldon's Review*, p. 128.

future,) is sufficient to shew, that the excellent persons between whom it passed, were already on terms, of the best kind of friendship. And the good opinion the friends of the former entertained of the latter, (which was soon afterwards evinced, when they elected him, as minister of their parish,) together with the proximity of their residences respectively at the time, renders it highly probable, that the latter's promise of cordial co-operation, as one of the national Clergy, thus obtained, and extensively made known by the former, on his return to his own countrymen, accorded with the piety of that ardent people; ("amongst whom," as he afterwards observed, "not a prayer was heard without a petition for the Bible Society, and the Heathen World,") to produce the Subject of these memoirs. But, be that as it may, his having given at the time a donation of five guineas to the *nurse*, besides a subscription of two guineas per annum while he lived, is sufficient to attach to Mr. Foster's name a sponsor's weighty responsibility\*. And he also

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\* Mr. F. was brought up at Oxford, and ordained at Fulham in 1767 and 1769, on titles given by the celebrated Romaine. In 1804 he was elected, against his inclination, Minister of Clerkenwell Parish, where he had resided many years. I assisted him in his duties there at times, and especially on a memorable occasion at Pentonville Chapel. And

was taken away before, the Society's deflection became discernible to many. In 1812, he suffered for many months, under severe bodily afflictions, which greatly affected his memory, and might be said to have *almost terminated* the labors which followed him into his rest, in 1814, about his seventieth year.

These were the “*first three*,” as well as the oldest, of the national Clergy, who belonged to the Bible Society’s first year’s Committee. And I need not tell those who knew them, that *they* were no *expediency men*;—that *they* never passed resolutions of dubious interpretation;—*they* were not likely to have put wrong or unmeaning constructions upon such significant phrases and terms, as *Holy Scriptures*, *Christian Denominations*, *Standard of Faith*, *Co-operation*, *Invitation*, and *Concurrence*. They were not persons who could form a religious union with any sect, in whose society *they could not pray*, as *Trinitarians*, without being “*hindered*” or straightened in

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to prove his almost prophetical precaution, in forming religious connections, I will observe, that he always shunned a certain Rev. Doctor, a most popular preacher of that day, and advised me by no means to assist him, if asked, so long ago as 1802. The notorious Doctor increased rapidly in popularity for *many years* after that, while in the Establishment and after he left it, till he was obliged to abscond, to the *astonishment* of thousands, but not to my *surprise*.

in mind, by fear of giving offence; or who could acknowledge, as Christians, heresiarchs, and their followers, whom the true disciples of Christ acknowledged in no age until now; nor were they capable of provoking Him, who “is love,” by that prostitution of the term charity, which has latterly become so common. In a word, they could not “embrace,” in *pretense*, any *persons* whom they knew they were in *duty* bound to “reject;” or countenance the perpetuity of those *tenets* in *foreign* Churches, which they were sworn to “banish and drive away” from *their own*.

Hence it is easy to account for the honest indignation I feel, in perusing the pages of Amicus, and others; who will *have it* believed that these venerable men, understood those Rules, I have examined in a different sense, and would implicate their character, in the mischief occasioned by multiplying impure Bibles abroad, through the agency of Infidels.

But Amicus may say, “The dispositions of these aged Divines, afford no *Criteria*: they might not be present, at the Society’s formation, or if they were, they might pay very little attention to the terms of union proposed. The Clergy are rarely expert at their pens, rarely very conversant with Laws and Regulations. Merchants and members of Parliament being more so, the Laymen engaged on the occasion

ought to have been appealed to first. Look at the list &c." And if so, I say in reply. Far be it from me to write disrespectfully of the Committee as laymen; but I cannot concede the precedence here required. Let every individual be honored, according to the station which he worthily fills. But I never read any Ecclesiastical History that recorded a case of conscience or a theological question left to the award of persons, who had not *formally*, at least, devoted their talents and time, to the exclusive service of Christ. Therefore the case before us, cannot be decided by the laymen on the Committee.

But it is not merely on account of their being laymen, that I refuse Amicus's reference; I am appealing to theological predispositions; and of all the 36 members, I know only two, that ever furnished the public with so much as a page, whereby we might learn their religious opinions; and one of them has changed *his*, once or twice, I believe, within the last twenty years, on the important subject of Catholic ascendancy: I mean the truly philanthropic W. Wilberforce. The other was a host, on my side of the question; namely, the late pious and learned Granville Sharp, who was a most active lay-member of the Committee; and as he was unanimously voted to its chair at the two first general meetings,

it must be allowed, that he stood there at the helm\*, so long as his health and strength permitted it. “ The days of his years were then, nearly three score years and ten,” and he died on the 6th of July 1813, in his seventy-ninth year, after having, a short time, previous, to the birth of this Society, erected a glorious monument to his own memory, by means of an invaluable *Tract*, which, on “ grounds of idiom, of authority, and analogy

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“\* In Granville Sharp, Esq. who presided at the Society’s formation, the cause obtained a temporary Patron.—Perhaps it would not have been possible to find, throughout the British dominions, a man in whom the qualities requisite for the first Chairman of the B. and F. B. S. were so completely united, as they were in this venerable Philanthropist. A Churchman in faith,—in charity, an Universalist; (and in Theology, it should have been added, a PROPER Dogmatist,) he stamped upon the Institution, while it was yet tender, those characters which suited its constitution and its end; and while he made it respected, by the sanction of his name, he improved it by the *influence of his example.*”  
 —See *Hist.* vol. ii. p. 83.

“ The modesty of Mr. Sharp was such, that, though repeatedly pressed, he never would consent to take the chair, and he generally refrained from coming into the room till he knew it to be taken. Nor could he be prevailed upon, even after this resolution (*by which he was appointed perpetual Chairman*), to alter his conduct; for though he continued to sign the papers handed to him by virtue of his holding this office, *he never was once seated as the Chairman during the twenty years in which he attended at these meetings.*”  
 —Clarkson on the Slave Trade, vol. i. p. 449.

of doctrine," demonstrated "the propriety of improving the authorized version of the English Testaments, in Titus, ii. 18, and in many other places,\* especially where the literal testimony of the original, respecting the divinity of Christ, is obscured or contradicted ;" and which, therefore, proved him incapable of furnishing the world with falsely translated Bibles, for the sake of any unsanctified authority ; a *Tract* which the learned Bishop Burgess greatly recommended, commented on, &c. in an Appendix to a Charge, delivered to the Clergy of St. David's, soon after the Bible Society's formation :---a *Tract* which provoked the ire of Socinian authors, and in consequence occasioned several others, of a like import, on a larger scale ; but, alas ! a *Tract*, whose most laudable purposes were totally defeated, (when its Author was *first superseded* in the Society's Chair,) by a **CLAUSE** which was added to its *first Resolution*, at its *third* General Meeting ; *without* the previous privy, of the *general Body* ; and which shall be deservedly noticed in the next Letter, by

Rev. Sir,

Yours, &c.

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\* The following is the order of words in the original of these passages.

The God of us and Lord, Jesus Christ. 2. Thes. i. xii.

The God of us and Saviour, Jesus Christ. 2. Peter, i. i.

The great God and Saviour of us, Jesus Christ. Tit. ii. xiii.

## LETTER V.

*Observations on Parts of the Extracts quoted, &c.*

REV. SIR,

THE many mistakes committed, by the writers quoted above, and by others in reference to the Society's Rules and designs, arise (one may charitably think) in a measure, from their want of being acquainted, with the causes of its origin, immediate and remote, as well as with the real views of its projectors. Having elsewhere related the remoter causes, I will more fully state here, the views, which were entertained at first on the subject, as far as I understood them, without requesting the least possible accession to my proofs, from my own assertions, any further, than my candid readers may see them fully supported, by fair inferences deduced, from well authenticated facts, in connection therewith. I intended indeed to leave others to contrast, the assertions of those whose writings I review with my proofs, at their leisure, when I huddled theirs together, to save time and expence; yet, as I have not marked, what is most *remarkable*, in their columns, I will now introduce some explanatory observations, although my compositor will be,

consequently at my heels. In the first place, I observe that our Cambridge friends, have sadly distorted the 2nd Resolution; by saying (at p. 6. of their remarks) that it “expressly directs our efforts to the *assistance* also of *foreign Christian Churches* ;” whereas, the *Rule itself* referred to *no Churches* whatever, either *at home or abroad*, but to *Countries* : and it is deserving of notice, that the *Parents* of the *Society*, could not *then* be called a *Church*: they were rejected, in a sense, and were more or less persecuted, by the *Church* to which, they, in reality, belonged: and consequently met with the difficulties, I have elsewhere noticed, to obtain Bibles. They would not assimilate with any section of dissenters; none were thought by them to be sufficiently zealous for the peculiar doctrines of Grace;—strict in discipline;—separated from the world, and devoted to God; and they had neither an *Ephod* nor a *Teraphim* of their *own*. Now, as the project originated, with people that were of no *particular Communion*, it strengthens the idea conveyed by the Rule. *Churches* were not taken into consideration *as such*, any further, than the tenets they respectively avowed, served to distinguish persons *invited*, from persons *not invited*, to become members of the body. Again; “*to direct our efforts to the assistance* of other *Countries!*” differs widely from the *phraseology*

of the Rule, “*extend its influence to other Countries &c.*” The former might be said to have meant, *what has been done*, i. e. *assisting Socinians and Neologists in their Countries*, to multiply *error*; the latter, what has been *left* too much ifnot altogether undone i. e. *using all the authority which the liberality of the giver has a right to exert over the receiver's conduct* so as to induce the Christian Inhabitants, of Countries receiving aid to *purify*, as well as to *multiply*, their Editions of the Holy Scriptures. Thus the 1st. Rule, as originally formed, was intended to *encourage*, a wider range for the word of God, and the 2nd. to *procure* for it, a more immaculate dress, than it had in many places. Hence, it can be no marvel, that the Society *now is, Toto Cælo* different, from what it originally *was*: the avowed principles of its managers at present, are exactly the *reverse* of its original designs: as I shall presently demonstrate. Its advocates had been probably right, had it been intended at first, to fetter the Truth, under Political and Ecclesiastical authority. But it will be seen, that as the Society's Parents suffered for years under Ecclesiastical bigotry and either *supposed* or *real* political power; the fair inference agrees with my assertion; viz. that they expected that their contributions should go into a Fund, over which neither spiritual nor temporal

tyranny, could have any controul ; a fund under the management of believers, of different names and nations ; and they, generally speaking, from amongst ministers and people, occupying *that rank* in Society, all over the Earth, in which Milner the Historian observed, that the true Church of Christ is ever to be sought, if we would find it : and with this representation that of Lord Teignmouth in his letter of Sept. 23, 1806, accords. “ This Institution,” said he, “ was originally proposed by a few individuals, who take an interest in the eternal welfare of their fellow creatures, and is now supported by numerous classes and denominations.” With this accorded, at that early period, the pious responses of those enlightened German Catholic Priests, whose positive repulses I shall shortly adduce in evidence ; and what is more still, with this your own evidence accords, at p. 12, of the Reply herein alluded to, wherein you say, “ In the earlier period of the Society’s History, the correspondence was almost entirely confined to a few *religious individuals and communities*. Let the letters and documents annexed to the Reports, and many hundred others, which are in the Society’s archives, not printed, attest to this fact.” Nor are my hypotheses opposed ; by what you add as follows. “ It is fully admitted, that when in later years, larger Soci-

eties were formed, for *whole kingdoms* or *provinces* and *presidents*, *vice-presidents*, &c. &c. were appointed, (who were, of course chosen by the body of their Constituents, without any interference, on the part of the B. and F. B. S.) there was unavoidably a greater mixture of Characters, differing, as well in their religious views, as in their rank and stations.” But when at p. 14, you asked, “Who is finally to determine upon those who deserve the name of Christians, and those who deserve it not?” You had surely! forgotten the Company’s Rules and Prospectus: but still you affirmed; that you were “not advocating the cause of latitudinarian indifference.” If you were, the Society’s “first works,” confuted you. For all the assertions we hear and read, about unconditional memberships, grand principle of universal co-operation, general invitations of Socinians, Neologists, and Jews, &c. are the gratuitous assumptions, of loose thinking people. The language of the Society’s authentic invitation, warranted no such notions. It was expressly said, in its Preparatory Essay, at p. 29, that “it would be so *defined* as to *destroy* hesitation in the *scrupulous*” Christian. That all sorts of heretics have long since been admitted, embraced, and perhaps invited by such people is granted; but you are very well aware, that “from the begining it was not so;” although

the *money* of all was considered admissible, if they chose to give it *without* such invitations. And I will defy any one to produce an *inviting document* of the kind, that ever received the sanction, of the Divines I have quoted: nor dared any managing member, so to commit the Society, during their days. Joash did well while Jehoiada lived, or at least till the latter “waxed *very old*”. Again. The writers in the rear, have hazarded a *doubtless* opinion, that, had the apocrypha been expressly excluded, “offence and alarm had been immediately taken in *many influential Quarters*”. But I despise their suspicion. Britions were *all*, by far too well informed, to have felt any such affections, and as the reflection they conveyed is too degrading to the classes I suppose they had in view, for me to give birth to their *insidious* ideas; I wish I could, with propriety, slur over them. Patronage \* must have been of importance to the Society’s projectors of course; and they knew full well where, the most *advantageous then*, must be found. They looked less to the Ermine and Lawn, of the national establishment; than to its real piety and virtue, for help. And for the sake of repelling the foul insinuation, I will cry, in my turn, “look at the long list of Laymen, as well as to the Clergy, whose influence was solicited. There were

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[ \* See Postscript. ]

none from higher quarters at the first general Meeting. And supposing, (what I know had been *then* impossible) supposing that all the Nobility, *now* on that list, had assembled at the London Tavern, avowedly with a view to level the old partition wall, which had resisted the Essays of Unitarians, to surmount, for nearly 1800 years. What then? Socinians had joined them, I grant; but doubtless, *conscientious Christian* Commoners of *all* sects had “taken alarm;” they had neither been accompanied nor countenanced by the faithful ministers I have above quoted: and they are neither the Riches nor the Honours of the Church, that can command a pious Dissenter’s veneration; but the Faith and Holiness, perceptible within its pales, as the native productions of its scriptural articles, are they that make its awe instrumental to check the natural bias of Schism, to unite with its kindred Iniquity. The Society’s Projectors relied on real lovers of truth for the needful support. Nor could they dream that any lovers of the memory of Martin Luther, who styled “Justification by faith,” *Articulus stantis, aut cadentis Ecclesiae*, could so highly venerate, (as your countrymen are generally reported to do) the opposite doctrines, attributed to Raphael; on which Saint Paul, may be strongly suspected, to have had his eye when he said to the self-justifying people of

Galatia ; “ Though an angel from heaven, preach unto you any other Gospel, than that we have preached unto you, let him be accursed.” It was, moreover thought worthy of notice, by the writers in the Van, that the Apocryphal books, are greatly *improved* in the *Vulgate*, from which other Catholic Versions are taken ; by means of many omissions, alterations and the like ; and I give them credit for the Remark. It is the policy of Popery, to improve the spurious, and injure the inspired books ; in order to reduce them all to a level, if possible ; and obtain a passport for their own traditions. But so much the worse for our Society’s credit. Amicus says the *truth*, when he asserts, that “ Repentance and to repent,” are words perverted in the Vulgate, into *Penance* and *doing Penance*, in almost every place where they occur in the New Testament, that “ wrong expressions are there used, which foster a most fearful delusion, that must diffuse its fatal influence, over the whole Catholic system of belief and duty ; so that the grossest, most dangerous, and specific error, is supported, not by an insulated verse or clause ; but by an entire, uniform system of mistranslation, in almost every passage where the subject is brought forward in the Testament ; so that it is *called* the inspired word of God, while in reality, a whole host of most important verses

and clauses have *substantially* been taken out of it, and a whole host of verses and clauses have been substituted for them and added to it." Again: both Columns accord, in denouncing dogmatism; while their joint production establishes this truth as an axiom, viz. that nothing can be affectually done in theology, *without* it. The mischief which they have made, in the Christian Church, by attempting to dispense with its Use, will long remain a monument of their madness: and serve as a signal for all future adventurers; to show that there is no place of repose, between a *due degree* of dogmatism, and the aweful labyrinth of sceptism any more than there is between the latter and the down-fall, of infidelity. The Society's Founders therefore *intended* to dogmatize; they knew it was their *duty* so to do; and so they *did* for *some time*. As there was neither an *inspired Canon*, nor autograph manuscripts of Holy Writ, to be expected; they *necessarily* laid it down as a dogma, or an *established Principle*, that Canonicity and Inspiration must be taken as convertible terms. And, as on the one hand they deemed it both advisable and charitable, to embrace the support, and to invite the concurrence of all they could with neither *danger* of detriment to the true meaning of the Scripture in revision, or translation; nor *disobedience* to that positive com-

mand, “The man that is a heretic reject;” they laid it down as a dogma, that all sects of Christians, and none but Christians should be so embodied; and, as they thought, with you that “it required an intimacy of acquaintance or an insight into the sanctuary of the heart” which none of them pretended to have in order to “determine who deserved the Christian name;” they necessarily laid it down as a dogma, that the *Scriptures*, the *whole* *Scriptures*, and *nothing but* the *Scriptures*, should be the proper standard of Faith; and that an avowal of regard to that standard alone, as such, should establish every one’s claim to the designation of a Christian, and be the *sine qua non* condition of membership, so as to avoid “usurping” on their part, “the prerogative of the Allseeing God.” All these are positions, supported by stubborn facts. That *half\** of the first Rule, which

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\* It cannot reflect on the memory of Mr. Owen, to say, that it would appear from this, that he knew but little of the silent steps which had been taken to settle the Society’s *principles*, before he became a member. He wrote in (vol. i. p. 72,) of the introduction of this clause, as follows:—“This article, which only expressed what the Framers of the Society had always intended, was adopted on the recommendation of the Author, in consequence of a seasonable and judicious suggestion from the Bishop of London.” And in a note, thus:—

“In the Minutes of a Meeting held by the Framers of the Society, on the 8th of February, 1803, the following memorandum appears:”---

“That the translation of the *Scriptures*, established by public authority,

our learned friends at Cambridge, have properly described, as reconcilable with neither Grammar nor the state of things; was *projected* as early as the 8th of Feb. 1803; but it gained no *admission*, till May 2nd, 1805: and this circumstance not only deprives those who *would* deduce from that clause a fair analogical inference, in favor of *all authorized versions*, of its *force*; seeing it was not originally admitted to the Society's code of Laws; but it also shews, that there was in members of Mr. Sharp's opinion relative to *faulty versions*, *every where*, a great unwillingness, to sanction a measure that must prevent improvement *any where*. "Let us go on to perfection" was their watch-word, according to the examples of Erasmus, Beza, and Stevens of old; and that it was both their *design* and their *duty* to act the important part of a "Council of Biblical Criticism" no one will deny, who admits, that, in forming a Bible Society for the *whole world*; they "took an interest in the *eternal welfare* of their fellow creatures." Their deeds prove their design. Like a dutiful child, the Society dedicated its

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be the only one in the English language to be adopted by the Society."

"The omission of this article in the draught of the Society's Rules, must have been altogether an oversight; and the manner in which it was supplied shows the advantage of that superintendence, which the Rulers of the Established Church have it in their power to exercise, as Patrons of the Institution."

first edition of Bibles to its own parents ; and consequently the “first work” of this Council very naturally fell on the hands of the late Mr. Charles ; and that he deserved the confidence of the rest of the Committee, and of the Syndics of the Press engaged, is sufficiently evinced by Mr. Owen, who says, (vol. i. p. 147) that “many of his corrections were inserted, in the edition stereotyped at Oxford, in 1809, at the expence of the Society for promoting Christian Knowledge ; and were represented by the conductors of that work, as having conferred an obligation not only on them, but also on the Principality at large : as it appeared from correspondence in the possession of his family,” and submitted to the Historian’s inspection. It also deserves notice, that as the Society’s determination to print this edition at Cambridge, was contemporaneous with the improvement made in the art of Printing there through the invention of stereotype plates, it very “materially recommended, the zeal and industry of Mr. Charles, to give it a superior degree of accuracy and correctness ;” and, it might have “fixed an important epoch,” in the History of Biblical Criticism, as well as in that of Printing. Happily, the revision of the Welsh Bible was as little required, perhaps as any Version. Among other passages in which it excels the English, I will name that in Mat-

thew : Ch. xx. 23. where it is free from those Italic expletives, which (as Bishop Burgess justly observes) "give," in the latter, "a meaning contrary to the sense of the original, relative to the Divinity of Christ." But what his Lordship says of the one may also be said of the other. "The warmest advocate of our Translation, cannot pronounce it free from faults ;" for they both contain the expletive pronouns in the 8th of John ; which have served the Socinian hypothesis ; although the original evidently refers to the *Self-existent* Being's own declaration, in Exod. iii. 14. The midnight oil that was spent in this revision, was however lost, to our Society ; through the pragmatical interference of a member of another venerable Society ; who had corrected the latest edition of such Bibles, published in England ; and who prejudged the Revision's *orthographical* merits, avowedly from other specimens of what he termed "novel orthography.\*" The Committee, embarrassed by

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\* It is said in Owen's History, vol. i. p. 148, that the arbitrator, the Rev. W. Davies, gave, in June 1805, a decided opinion against what is there termed "the new orthography" and said, "I do not see among the alterations a single item of any weight. The—plenitude of consonants, though considered an eye sore in the new theory of vision, are nevertheless, and have been for a length of time, the appropriate and peculiar characteristics of our language ;" but I differed with him, and will be at the expense of adducing *one* item out of many, and leave others to judge, who is right. *Diminution of quan-*

this opposition ; submitted the question to arbitration ; but as they determined on adopting for their standard, an older edition, and likewise on adding this hasty clause to the Rule ; (to preclude the recurrence, of such a collision, of opinions,) before the arbitrator's award could be delivered ; both the debate and its abandonment, left the original design of improving what was faulty in the Version *wholly unaffected*. The alterations intended in the text, whether many or few, never became subjects of any public discussion. That improvement was designed wherever it was found necessary, is further evinced by the advertisement, published in 1804, to solicit donations of Scriptures in different Languages that the Society “might not be at a loss for a standard edition and means of collation wher-

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*tity*, might have been effected with the greatest possible propriety. As *z* and *v* are not used, save in *foreign* names, the former might serve for *dd* ; as *th* in *the* ; and the latter for a single *f*, as in *of*, then the single *f*, might serve for the double as in *off*. *Ffydd*, (Faith,) would be *fyz*. And at that rate we might have had the New Testament, included within the leaves of the Old ; or a *small* Pocket Bible in *large* print, or 5 Bibles for 3. So much of the advantage. Now for the propriety. That the language of Wales was purer when Welch people emigrated to Brittany in France ; than it has been since the introduction of Roman letters, few scholars will deny. And the emigrants in Armorica, still use the *z* for *dd* : for instance, *Bedd*, (a grave,) is written *Bez* ; *Sepulchrum*. *Lat.*

ever an occasion might arise, &c;” and also by the first fruits of that appeal which this council reaped, in a munificent gift of thirty-nine Copies of the Holy Scriptures, or certain portions of them in various Languages, presented by Granville Sharp Esq. their first Chairman, who thus improved the Society, by the influence of his example.

But I dwell the longer on this article, and the more deeply regret the *omission* of the little improvement intended, and the *annexation* of this Rider to the Rule; on account of the calamitous consequences, resulting from the ill example afforded to foreigners *by the one*; and the *unfair* inference deduced *from the other*, although it was made under painful circumstances, at the eve of a General Meeting, as the least of two evils, or to avoid discussion. The Regulation may be comparatively harmless, and even *useful* to preserve union in distinct communities, where versions are fair, like ours; but the desecrating idea of a *sceptical confederacy*, extensively formed, of all descriptions of theologians, to multiply and to perpetuate the grossest errors, propagated in the *degenerate* *Churches* of the present day, on account of *heterodox* authorities, is truly horrific; and must be by so much the *worse* in a *Bible Society*, than it could be in a *Missionary Institution*; as *well-bound books* are more durable than *frail lives*:

and as badly translated Bibles are easier multiplied, than bad Missionaries.

A few lines on Amicus's representation of the *first voice, &c.* shall finish this Letter.---As—the Smugler's anxiety to hide his contraband goods, often leads the Revenue Officer to the place of their concealment, so the deceptive pains which this Defender has taken, to force on his readers the belief, that "a more direct, or express way could scarcely be devised," of telling us that the edition of Bibles about to be printed by the Infant Society of Neurenburg, in 1804 and 1805, contained the Apocrypha, has, no doubt, induced many, as it did me to compare his pages with our Society's first Reports, so as to detect the deception. The first of them, expressly says at p. 8. that "one of the first measures of the above Society, was to

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\* The Bible Society cannot be more properly or more honorably described, than as a provider of arms and ammunition for Missionaries. The most interesting of all the anecdotes retailed by its advocates, are uniformly connected with missionary exertions. How detrimental therefore it must be to the glorious cause of Missions, on the Continent of Europe and elsewhere, thus to transport, as it were the Lord's Ordnance to his enemies hands, before his army can come up to charge and to use them; so that they are often rendered useless *for* them, or turned *against* them, by his foes!! Texts translated like those, of which I have quoted some above would there be turned "against the truth" for want of marginal references, &c. And texts stultified by translators, would prove encumbrances at best, like so many spiked guns.

print 5000 Protestant Testaments, "partly for distribution among the poor of the Austrian Dominions," and also, expresses a hope that the same would soon have it in its power, to print a large edition of the established Lutheran *Bible* complete. He suppresses that circumstance, and makes it appear (see p. 37.) that the sums of 100*l* and 200*l* were both given exclusively for the purpose of printing with standing types that *edition*, including the *Apocrypha*. Whereas the fact suppressed respecting the 500 Testaments; and the language of the Society's History; from which he quotes *other matters*, lead to the conclusion, that the Report he appeals to, was designed only to express a hope that an "entire" *Bible* should soon be printed. As to the Copies, that were brought here *with* the *Apocrypha* interposed; they could not induce the supposition, that it should be included in the *Bibles* to be printed anew, any more than the *notes and references* which they contained; and which were so perfectly well understood to be excluded by the first Rule as originally formed; that the words *notes and comment*, were deemed quite unnecessary or tautological; as it is shewed by,

Rev. Sir,

Yours, &c.

\*P .S. Although the invaluable Patronage of that excellent Prelate, Beilby Porteus, was obtained for our Society, very soon

after its formation, I could not, with propriety, include his name among those of its Sponsors. Its preparatory Essay, had, indeed, been previously presented to his Lordship, but he did not decide in its favor, till he received a "full and circumstantial account of the entire transaction," which I denominate its Baptism, from the late MR. OWEN, who says (vol. 1 p. 49.) *that* "on his return home he immediately addressed to him, a letter in which he gave that account; and says also that a "plan contemplating as its object, the universal circulation of the Scriptures, could scarcely fail, to meet with a favorable reception from such a quarter," *that*, "after a reasonable delay, the Bishop replied in very encouraging terms,—distinctly stated that he very much approved the design of the Bible Society—that he had mentioned it to several of his friends, who also approved of it;" and to all this the Historian subjoins a *note* and also an *extract* of the pious Prelate's Memoirs, which prove at once, that his Lordship clearly understood the Rules, and Principles *as I did*; and that no "offence or alarm was taken in that influential quarter;" although the Bible was to contain no Apocryphal matter, as follows:—

"The Rev. Arch-deacon Hodgson, has expressed the views, which the Bishop had in attaching himself to the Society, in terms, which, while they do justice to the enlarged liberality of his Lordship's mind, reflect no small credit on the discernment, and the candour of his Biographer: the following are the words: 'The plan of this Society embraced a most extensive range of action, and in order to raise an adequate fund, it was thought necessary to take in, without exception, all denominations of Christians. But then, on the other hand, it was laid down, as a primary and fundamental rule from which there was, in no instance to be the slightest deviation, that its sole and exclusive object, should be the circulation of the Scriptures only, without note or comment, a limitation thus absolute and unequivocal, removed from the Bishop's mind all DOUBT and HESITATION.'"

Now, in justice to the Secretary, who could best inform the Bishop of the Society's *Principles*, and to the Biographer who was his Lordship's Nephew, and could therefore, best express his *views*, we must conclude that, as he became

a subscriber to the Society of 5 guineas per An. on May, 15th, 1804, and one of its vice Presidents, with the late Bishop of Durham, in the following month; he understood that the Scriptures were to be *circulated, unaccompanied with any thing human*, although the *words notes and comment* were not introduced to the Code, till the following year. But as I shall have occasion to refer again to the part he took in the Society's "first works," I shall now only observe that he was another of the *Righteous taken away*, before the Society's deviations took place. He died soon after its fifth Anniversary. I shall therefore feel obliged, if you will have the goodness, to favor me, at your earliest convenience, with a brief account of the manner, *in which the advances made by pious Roman Catholic Priests, towards our Institution, were met with, by our Committee; previously to its connection with the Rev. Professor Van Ess*; from some of the Letters preserved, "in the Society's archives;" that I may, in return confer on you, with greater effect, the obligation; under the impression of which, you have said, you would adopt the Language of David; and more especially, with the *whole* contents, of that letter which was publicly read by the late Mr. Owen, at Bishop Porteus's"—table, in 1804. It suited my convenience to be present in the Committee room, during the Society's first years, often enough to learn pretty well, what many of those letters contained, but I have uniformly made it a rule, *never to beg a question*, in the course of the controversy; never to wish what I write to have any dependence on my personal knowledge, for a passport to public credit: and therefore, I will print in a Preface for further proofs, some extracts of documents preserved in our Society's History. Should I be refused the favor herein requested, I shall at any rate appear before the public as a party who has legally called for papers in his opponent's possession; which, if they be not produced in Court, are supposed to speak in his favor.

As your Pamphlet before me, exhibits but very indistinct views of your ideas, on the serious points in debate, you must

excuse me the little attention I have paid to its contents. Desirable as it is to cultivate good understanding in the spirit of meekness : and much as I should like to enlarge on the essential difference between real Charity and false Candor, had either appeared in a tangible shape, I confess I am not disposed to pursue a phantom ; and yet your pages contain some questions whose inanity demands my notice. At p. 11, you quote your opponent's general assertion respecting "the deplorable state of Continental Bible Societies." He says that "a well informed person who has travelled on purpose to ascertain their state ; has given it, as his decided opinion, that *Christians* have very little weight in the several Committees ; which are wholly under the directions of Freethinkers from one end of the Continent to the other." And in reply you say, "It may be fairly asked what can be the object of Freethinkers (if infidels are meant by the term) in bestowing their time, labour and expense, in promoting the distribution of the Bible?" Fairly enough by a novice, I allow. But I ask in return, in what way could the enemy employ his malignant forces, to worse purposes, than in corrupting the word of life? And besides; he effects his mischievous designs, in the self-complacency of Freethinkers themselves. Have you ever read this saying of Tertullian's ; *Varie Diabolus æmulatus est veritatem. Affectavit illam aliquando defendendo concutere &c.* In a word, I ask what object besides the most obvious, had the adversaries of the Jews, in saying "Let us build with you &c. Ezra 4. 2. ? Again at p. 31. you say in regard to Mr. Haldane's description of a certain Nobleman's opinion as "vague &c," "The Nobleman is no other than Count Rosenblad; one of the most distinguished Ministers of State in Sweden," asking, "CAN any other individual be named, better qualified to form a correct view of the *religious* feelings of the people"? Had you said as much of, the superior qualifications of our Prime Minister Pitt, to judge of the necessity of including the Apocrypha, when this Society was formed, I should have esteemed you ill qualified to be its Foreign Secretary.

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*The substance of a POSTSCRIPT annexed to a LETTER, containing REFLECTIONS on several popular Subjects written in the year 1819, to account for the BIBLE SOCIETY'S POPULARITY, without presuming, that the admission of Socinians could meet DIVINE APPROBATION; by shewing that such a temporary success, was a Phenomenon easily solved on less disputable Hypotheses; and addressed to the reverend and the learned, the Fellows of Queen's College, Cambridge, who advocated the cause; with a view to induce the public discussion of the subject:*

“In any scheme of man I dare not be drunken. We who are of the day **must** be sober. Churchman, or Dissenter, if I am a true Christian, I shall talk thus to my Connections. The sentiment of the multitude is ensnaring; but the multitude is generally wrong. I must beware of the contagion.” Cecil's Remains.

*N. B The above was partly occasioned by the perusal of a speech, delivered in 1812 of which the following is an Extract.*

“I will not assert that the term teacher is never applied to signify a dispenser of the Gospel to a Christian congregation in Christendom; but I *will* assert, that whenever the term is so used, it is misapplied. What? are we still to teach every man his neighbour and every man his brother, saying: Know the Lord? are we not, on the contrary, to be all taught of God? Not surely by a living voice from heaven? No, but by the written word of God, which is put into the hands equally of priest and people. Of priest and people did I say? In Christendom, there is properly no such distinction; we are all priests unto God. In praying, for instance, what is the minister but the organ of the people; and while he prays for others does he not pray for himself too? In preaching, does a Christian minister properly teach or instruct his flock? I think not.”

*See page 105, at the bottom.*

## POSTSCRIPT.



“Sing, muse, (if such a theme, so dark, so long  
 May find a muse, to grace it with a song)  
 By what unseen and unsuspected arts  
 The serpent Error twines round human hearts;  
 Tell where she lurks, beneath, what flowery shades,  
 That not a glimpse of general light pervades,  
 The poisonous, black, insinuating worm,  
 Successfully conceals her loathsome form.”

THAT the apparent success of the Society is deemed, a sufficient proof of its excellence, by most of its members, I am aware: but that consideration, instead of allaying my fears, increases the alarm, I feel, in proportion to the increase of danger, in the absence of vigilance and concern. Since nothing of human construction, can be pronounced perfect; the Bible Society must acknowledge peccability; and that concession, if there were no further reasons, would prove the propriety of pausing, when entreated, to reflect, and consider, whether her foundation is laid in feeling or in faith: whether she be really entitled or not, to that rank which she claims, among the instruments, which the Lord blesses, to “bring many sons unto glory;” or, labors under a “strong delusion;”—has produced indifference about the “*true meaning*,” of the Scriptures;—and is likely to be the means, of removing the Gospel from our land, while (as is the case in Geneva) the Bible remains behind. That this enquiry would be attended with difficulties and alarms, I do not deny; but the question is of superlative importance; and *nothing*, I

conceive, should *prevent its serious discussion*. One of the greatest drawbacks, perhaps, on the profits of partnerships; is the proportionably greater difficulty, attending the correction of any capital errors, into which large bodies, are liable to fall; but in worldly concerns, the trouble of applying a remedy, to an existing evil, never excuses the neglect, of attempting a cure. The most stupendous machines, are internally regulated, by competent skill, with very disproportionate strength, although, when in motion, they cannot be controlled by any foreign force, inferior to their mechanical powers. And “ships, though they be so great, and are driven of fierce winds, yet are they turned about, with a very small helm, whithersoever the governor listeth.” But alas! this Society, consisting of many most intelligent characters, involves *evils acknowledged* and yet none of its advocates, dare to *touch the ark* (as it is termed,) for fear of worse consequences: hence, although some of them own it involves danger, when consulted individually, one may as well advise, the waves of the sea, to abide still, as try to induce them collectively, to attend to any remarks on its *possible* evil tendency. With means capable of doing infinite good under scriptural rules, it seems calculated to effect indescribable mischief, should it fall under the absolute control, of such characters, as it possibly may. I have proved already that its Thirteenth Resolution is so formed, as to admit the possibility, of its disseminating Socinian prin-

plies in process of time, among foreign nations, by means of Socinian versions of Scripture; and one of its first advocates says, “our constitution would sink under the experiment” of a change: “it would be more easy to dissolve the Society altogether” than to alter it\*. Hence it would appear that its general health is in too bad a state to bear the application of remedies proposed for particular ills; or to undergo the salutary operations it apparently needs. But be that as it may, my design in this Postscript is not to recommend any method in which its important questions may be disposed of, but to evince the necessity of their being properly discussed ere the present generation draws nearer its end. In order to effect this, and at the same time account, if I can, for the admission of its errors, without imputing to its innocent advocates any evil designs; I will offer a few remarks on the causes of its origin,—on the manner of its formation,— on the gradations by which the inconsistencies of its conduct, betrayed the mistakes of its principles; and finally, on the merits of its popularity.

In tracing it up to the remotest causes of its origin, I am led, at once, to contemplate that interesting scene which was exhibited in the land of Shinar,

“ When Babel was confounded, and the great  
Confed’racy of projectors, wild and vain,

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\* See the *Vindication of Churchmen, &c.* by the Rev. W. Otter, pp. 23, 24.

Was split into diversity of tongues ;  
 When as a shepherd separates his flock,  
 These to the upland, to the valley those,  
 God drove asunder, and assign'd their lot  
 To all the nations.

And to observe, that the most respectable inhabitants of the Principality, particularly those of the southern counties (where the greatest scarcity\* of Welch Bibles is said to have existed) have for ages rather discountenanced, the cultivation of the native language ; being aware of the disadvantages, under which the subjects labor, where the vernacular tongue, is not the ruling one : and so completely were Welch Schools disregarded, for a series of years, that legacies bequeathed for their support, were forgotten in many places ; while there was scarcely a village without a day-school, in which the poorest children, for the most part, learnt to read the English Bible. But while worldly policy, endeavoured to introduce the modern language, into the service of the sanctuary, as well as into society ; the interest of religion was thought to require the preservation of the ancient : religious people therefore established Sunday and Evening Schools, about the latter end of the last century. in which the native tongue was taught : and in consequence, there arose a demand for Welch Bibles, which

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\* See History of the Bible Society, by Rev. Mr. Owen, Vol. I. p. 14.

the trade could not supply, as it could that for English ones. Applications were made for assistance to the venerable Society for Promoting Christian Knowledge, through various channels, but with inadequate success. In the year 1799 indeed, that Society issued 10,000 Bibles, and 2000 extra Testaments ; but none for nine or ten years, afterwards, although it was admitted that twice as many had not been sufficient to answer half the demand. Doubts were entertained by its committee in regard to, either the expediency, or the necessity of rendering the assistance required, which some of the applicants, ascribed to the unconcern of the principal inhabitants ; tenders of purchase and payment were made to a considerable extent, and applications were repeated through the interest of English friends : but if they were not seconded by members of the Society resident where the Bibles were called for, they naturally procured less attention. Had the higher classes been more partial to the language, the want of their poorer countrymen had probably been more speedily supplied. At length it was seen of no use to wait for the needed supply from that quarter ; and, as the public are already informed, it was determined to contract with a printer for a large edition, to be paid for by subscriptions, collected from all sects and parties who were either in need of Bibles, or willing to assist in supplying the poor with copies at a reduced rate. This determination was communicated on the 7th December, 1802, by the late Rev.

Thomas Charles, of Bala, to certain benevolent characters in London, with a request for assistance to carry it into effect ; where the idea of a Society on a larger scale was suggested ; and the matter was then left to rest with the Rev. Mr. Hughes, of Battersea, who recommended the more extensive plan. Thus the Bible Society was first conceived : but although the want of Bibles in Wales was pressing, beyond any thing that can be well imagined, in a country like this, where an abundant supply has always been attainable for money : it should be known that nevertheless, the absence of spiritual light, was not in that country, such as it has been supposed. Nor was the *scarcity* of Bibles there, such as it has been represented, by the advocates and historians of the Bible Society. The Rev. Thos. Jones, of Creaton, in Northamptonshire, says in a *brief History* of its origin, (published last year, page 174,) while describing the scarcity of Welch Bibles, “ The last edition, printed about thirty years before, were all gone, and none to be had for money.” And the Rev. Mr. Owen ; now Secretary to the Society, says in his History of the same (Vol. I. pp. 10, 11.) “ Thirty years had now elapsed, since the last edition of the Welch Bible was printed, and so greatly had the demands for the Holy Scriptures accumulated during this long season of drought, that this impression (namely, that which was issued by the SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE in 1799) large as it was, and liberal as it might appear

to the Society which had so generously provided it, was almost immediately absorbed, and considerable districts, in different parts of the Principality, particularly in the counties of Montgomery, Cardigan, and Carmarthen, had to lament, that they could obtain no refreshment whatever, from this most seasonable but partial irrigation."

Whoever furnished these authors, with this information, it is incorrect: for Wales had absorbed, or nearly absorbed, during the thirty years, previous to the formation of the Bible Society, *five* large impressions of Welch Bibles, (independent of those, which were printed by the Bartlett Building Society) *if not more*. And although three or more of them were quarto editions, similar to Brown's self-interpreting Bible, with marginal references; and notes at the close of each chapter, they were sold, at first, for about 14s. each, unbound: and although they were higher at last, yet they were very cheap still; and being delivered, *in parts*, through the hands of the clergy and others, to the subscribers, in different districts, an industrious laborer found no great difficulty in furnishing his cottage with a copy of the same; and, where religion prevailed, the middling class of people provided their own and their children's houses with these Family Bibles. One of the editions was a folio Bible, printed by the people called Wesleyan Methodists, with notes *like* those of the quarto. And one was a duodecimo edition, with the excellent marginal

references of John Canne, and a *few lines* of notes at the bottom of the leaves, to render it legal, without the formalities necessary to print a plain Bible. This was sold in boards for 5s. but, although in other respects a very valuable edition, the notes it included were not approved of; and the demand for a new edition, was the more urgent in consequence. It was deemed of importance to procure an ample supply, in order to supersede the necessity of circulating what was pronounced unsound. This edition was nearly all unsold at the close of the century.

Of the incorrect statements, given by the historians of the Bible Society in regard to editions of Welch Scriptures, I shall only say that they are calculated to convey a very erroneous idea of the state of religion in the Principality. Had they been *true*, they certainly had given a color of *truth* to the superstitious notion, that “ignorance is friendly to piety,” for so powerful was the influence of religion over the morals of the inhabitants of that province, that in a large and populous county, not a life was forfeited to the laws, for between thirty and forty successive years, which elapsed subsequently to the middle of last century; so efficient was the “living ministry,” that iniquity was compelled to hide its head; but this success was not owing to ignorance in the hearers; there was light as well as zeal: the knowledge and practice of piety kept equal pace. Although the law was sought at the lips of the preacher: the Bible was far

from being that stranger in the country, which it is supposed to have been. Nor could the deficiency complained of, justify the adoption of any forbidden means to supply it. The original design of the Bible Society, or proposed subscription for Bibles, if carried into effect, had not been attended with evil consequences, even had Socinians united with Christians ; for, as soon as the Bibles had been procured ; the alliance had been dissolved at once. But the union which is now formed with them in the Bible Society, may be “ improved, *perpetually*, as means of disseminating Socinian principles.”

Again ; what has been said of the causes whence the demand for Welch Bibles arose, accounts for the preference originally given to plain ones ; without supposing that they were thought better in that form, than with good notes and references. And as the determination to obtain a supply was formed ultimately by that body of Christians, whose unabated success for the last 70 years, may be ascribed especially to the superior efficiency of the “ Preaching Ministry” among them ; there could be no dread, no expectation of that unscriptural kind of competition, which has unhappily been witnessed in the Bible Society’s controversy, as it were, between the pulpit and the press ; between oral and Biblical instruction.

So much must suffice of the original motion ; let us now advert to the amendment thereof ; or review the manner in which the Society that emanated from it, was formed.

The first step towards effecting the more comprehensive design, proposed by the Rev. Mr. Hughes, as above mentioned, was the circulation of an elegant Essay, written by him on “The Excellency of the Scriptures, &c.;” in which he represented the importance of an association of **CHRISTIANS AT LARGE** for their general dispersion. This was published early in the summer of 1803 : but no other measure was publicly adopted, until the commencement of the following year ; when an Address, entitled, “The importance of a further distribution of Bibles” was circulated, to convene a meeting on the 7th of March (1804), for the purpose of establishing an Institution which “would be sure to circulate truth, and truth alone ; hereby avoiding the occasions of controversy, and opening a channel into which **CHRISTIANS OF EVERY NAME**, might without scruple, pour their charitable contributions.” On perusing this Address, the Rev. Mr. Owen already named, was reminded of the Essay alluded to, of which two copies had been presented to him, the preceding year, with a request, that he would present one of them, to the Bishop of London, and solicit his Lordship’s patronage : but with which request, he says, he had complied no further, than as it regarded the presentation of the Essay itself. “The project appeared to him, to be fraught with such invincible difficulties, that, regarding it as utterly chimerical, he took little pains either to understand, or to recommend it :” indeed, he says,

“ he is not aware of having given it any further consideration, till the said circular Address, revived the recollection of it: and the name of his intimate and valued friend, Mr. Granville Sharp, at the head of the signatures, determined him to attend the meeting, at which its merits, were to be publicly discussed.” Having conferred with Mr. G. Sharp, “ who appeared to have affixed his signature, rather out of *respect* to the *object*, than from any *knowledge* and approbation of the *means*,” he accompanied him to the meeting. There Mr. Sharp was called to the chair, and he himself, requested to move the resolutions prepared, if he approved them. The business of the day being opened, several gentlemen explained the nature, demonstrated the necessity of the proposed Society, and urged the importance of its immediate establishment; to whose pleadings, Mr. O. says, he yielded reluctant consent; but more particularly, he observes, “ the tender pathos with which, the Rev. Mr. Steinkopf, (now Secretary to the Society), appealed on behalf of his German fellow-countrymen, to the compassion and munificence of British Christians, spoke so forcibly to the mind and to the heart, as to subdue all his remaining powers of resistance, and decide him in favor of the Institution.” And his emotions on rising, to move the resolutions put in his hand, were such, he says, as he will not attempt to describe. “ Surrounded by a multitude of CHRISTIANS, whose doctrinal and ritual differences, had for ages kept them asunder, and who had been taught to

regard each other, with a sort of consecrated hostility ; and reflecting on the object and the end, which had brought them so harmoniously together, he considered the scene as new ; nothing analogous to it, had, perhaps, been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp, that war which they ought to have waged in concert against the **COMMON ENEMY.**" The Society was established. An early communication of the fact was made to the Bishop of London, and " it was submitted to his Lordship that the challenge so liberally given by our dissenting brethren, ought on our part, to be as liberally accepted." The venerable Prelate "approved of the Institution—and entertained a hope that it might gradually put an end to those unhappy divisions, which had so long tarnished the credit of the Christian world." At a committee-meeting held five days subsequently to that, on which the Society was formed, three Secretaries were appointed, " and the progress of an hour," says the historian, " carried the Committee on, from the hasty suggestion of a proposition calculated to gratify one section only of the **CHRISTIAN COMMUNITY**, to a conclusion, which from its comprehensive provisions, was adapted to conciliate and to unite all **CLASSES OF CHRISTIANS**, both at home and abroad." Then the Committee, which originally consisted of 36 members, chosen indiscriminately, from the Episcopal Clergy, dissenting Ministers, and the

laity at large, was re-modelled. “ It appeared that it would be highly inexpedient, to let the composition of a body, entrusted with the direction of the Society’s affairs, remain wholly *undefined* ;” a plan was therefore adopted, which defined the respective proportions of Churchmen, and of Dissenters, both native and foreign ; and determined they should all be laymen. But “ to secure the services of the Clergy, and of Ministers generally, a provision was made for their admission to a seat and a vote in the Committee,” and by that regulation it became again uncertain, or undefined. On the 2d of May the revised plan, received the approbation of a general Meeting, and soon afterwards, a Prospectus was issued to inform the public, that “ in the execution of the Society’s plan, it was proposed to embrace the common support of **CHRISTIANS AT LARGE** ; and to invite the concurrence of persons of every description, who profess to regard the Scripture as the proper standard of faith.” And in the course of the summer a circular Address, was sent to the parochial clergy and others ; which after showing that the Society united, to an unexampled degree, the zeal and exertions of **CHRISTIANS OF ALL DENOMINATIONS** ; concluded, saying that it was “ fully sensible, of the happy results to be expected, from the combined exertions of the **CHRISTIAN COMMUNITY**, and was required by a sense of duty, to call them forth in the advancement of a work, which it could with confidence recommend to the blessing of God, and the

support of every good man." And in brief, on the 1st of May, 1805, the Society's first anniversary was celebrated; and as the historian remarks "the scene on that occasion, was distinguished by features which gave it an irresistible influence over the kindest and most elevated affections of the heart. Persons of various communions, circumstances and stations; the Prelate and the Presbyterian, the Lutheran and the Calvinist; the Peer and the Quaker, here mingled, in new and undissembling concord, and 'agreeing in the truth of God's holy Word,' mutually professed their determination to 'live in unity and godly love.' Pride and arrogance on the one part, and contumacy on the other, appeared to have fled before the genius of the Bible; each individual seemed to feel, that the long and disgraceful reign of misunderstanding and hostility among professing Christians, was passed away, and many a tear attested the sincerity of that reconciliation, which promised to heal the breaches of intestine division, and to unite the heretofore conflicting members of Christ's holy Catholic Church in an indissoluble league of peace and amity, and of cordial co-operation."

This sketch of the Society's primary proceedings, given designedly in the style of its own historian, serves to shew that the language of the several documents quoted, was such as to convince the public, that there was no design conceived, of admitting those parties who deny the faith of Christ, into this religious

union ; nothing appears on the face of the proceedings that could have occasioned uneasiness on that account, in the minds of the most scrupulous of Christians. And while the heretical sects were supposed to be excepted, the *possibility* of advantage on the side of Dissenters, through the admission of *Ministers generally*, into the Committee, could excite no *serious* apprehension, of danger. If Ministers of *orthodox* *Dissenters* became so numerous as to render the Church of England a cypher in the concern, the consequence had not been considered *so dreadful* ; while the provision, which gave them the *chance* of that advantage, was evidently of importance to those Ministers among them, who frequently relieve each other, in the metropolis, and elsewhere. The Christian community alone ; or Christians only, were *uniformly* addressed. That Socinians *were not* accounted Christians, by orthodox Dissenters, we have proved from the writings of the Rev. Mr. Fuller, of Kettering, printed about seven years before, and that some serious members of the Established Church *did not* class them with Christians, for *years* afterwards, may be seen by referring to works of more recent date. The author of the *brief History* of the Bible Society already quoted ; has the credit (to use his own expressions) of “ having cast the first grain of sand,” of which its mountainous heap consists : and he printed a pamphlet in the year 1812, on the Sectarian State of Religion in the Principality ; in which he says, (p. 6), “ It

does not fall within my plan to notice the Socinians, since they are not on Christian ground; having denied the faith, and rejected the very foundation, on which the Church of God is built." And surely they could not with propriety be described as "agreeing in the truth of God's holy Word!" They could not be termed "the heretofore conflicting members of Christ's holy Catholic Church!" They could not be supposed to be included among "our dissenting brethren whose liberal challenge ought on our part to be as liberally accepted!" In the judgment of charity, no such compliments were originally intended *them*. No notice is taken of any union with them, in any of the Society's books, that I have seen, excepting that gentle hint, in the "Church her own Enemy." The reason of this silence, may have been expressed without being thought of, by the Rev. Mr. Otter, where he said, "It is to be feared that the public attention has been often fixed upon the wrong place: it has been withdrawn from that which is essential and fixed on that which is incidental." As it can scarcely be supposed that so many of those who have apologized for the Society's connexion with "Papists" and "Quakers," and "Christian Dissenters, &c." would overlook its connexion with Socinians, if they considered it justifiable; the conclusion is, that the latter parties, "crept in unawares." But if you ask one of them, Do you suppose that the framers of the Bible Society intended at first, to embrace you as Christians,

and your licenced teachers as Ministers of God's Holy Word, while you continued to reject the received orthodox doctrines of Christianity? he will immediately reply, Most assuredly they did: for although some of them were so illiberal, during the last century, as not to allow us the appellation of Christians, *their* writers nevertheless admitted even then, that *ours* appealed to the Scriptures as their ultimate tribunal; and the Bible Society's Prospectus inviting us, among others, " who regard the Scriptures as the standard of faith," was an olive branch held out, by Christians of a more enlightened age, to conciliate us; or to offer us the right hand of fellowship, without requiring of us the "surrender, of an atom of the opinions and practices by which we are distinguished," and so to "allay those heats and animosities, which have so often disfigured our **COMMON CHRISTIANITY.**"

Thus believers and unbelievers are unequally yoked. As the servants of the Syrian king "appointed to utter destruction" "did hastily catch" the auspicious term "brother" on the lip of Ahab; so the heterodox sects of the present day have caught the conceding expressions of the Bible Society. The style of their recent compositions discovers familiarity with its phrases. Nor is the advantage they have gained quite undiscernible. They are already recognized as Christian sects. Where a late Bishop (perhaps unwittingly) assisted thus, as it were to impale these heretical sects within the Catholic Church, the present would "tar-

wish the credit of the Christian world," were he to deny them in general the title of Christians; so his Lordship makes a distinction, by which he grants to some of them the credit of conscientiousness in their profession; and describes the rest as "infidels, embodied in modern times, under the denomination of a Christian sect." Of the latter he says, "they are distinguished from real Unitarians by their disrespectful reflections on the person and actions of their Saviour." And speaking of the former class he says, "It is not my intention to wound the feelings of the conscientious Unitarian, who while he rejects its peculiar dogmas, admits the general truth of Christianity." And his Socinian opponent replies, "We thank your Lordship, —we duly appreciate your Lordship's tenderness to our religious feelings,—your Lordship allows that Unitarians may be conscientious in their opinions, and interpretations of Scripture." These controversial civilities assist us to explain the meaning of such theological terms, as "Common Enemy," and "Common Christianity:" and it is observable that the heretic, is admitted into the fellowship of Christians, whether he be conscientious or infidel, in order to "wage war in concert" against the common enemy who does not bear the colours of a Christian sect. But what is the allowed difference between the conscientious Socinian or Unitarian, and the infidel who assumes the name? Why, the former is supposed to believe that Jesus Christ was a good man; the other is

supposed to account him an impostor ; but neither “ believes, with his heart unto righteousness” or “ confesses with his mouth unto salvation ;” and all the distinction that can be expected in their end, (if they die as they live, equally destitute of saving faith in the Godhead, and sin-atoning sacrifice of Christ) will be a shade of difference, perhaps, in that eternal punishment which they both treat as chimerical. Let Christians, therefore, take heed that the blood of neither be demanded at their hands. Religious union with either, is wrong, criminal, and hazardous. Wrong, because forbidden in God’s Word. Criminal, because it tends to flatter both the teachers of heresy and their disciples, with a name, to which they have no claim ; and so renders their condition the more desperate.\* Dangerous, because it affords them peculiar facilities to propagate their false interpretations of Scripture, by accession of importance and increase of religious intercourse. Cleave to them, and “ they shall be snares and traps

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\* The very basis of this *union* forbids the faithful discharge of ministerial engagements. It seems a treaty concluded on the basis of *Uti possidetis*. “ Are not the principles of each sect, preserved in this Christian union, inviolable as ever ?” See first Report of Godalming Bible Society. *Again* ; “ Catholics resting on the infallibility of their Church, may maintain their arguments with Protestants ; but Protestants with Protestants can maintain none, on the score of *heresy* or schism, without giving up the foundation-stone of the Reformation, (i. e.) the right of private judgment. See Notes by a Layman, ridiculing “ Certain Reasons for preferring the Old to the New Bible Society,” &c. page 20. Gale, Curtis and Fenner. London.

unto you ; and scourges in your sides and thorns in your eyes." Let them associate with you as Ministers, wherever ye go to distribute Bibles, and in process of time, there may be *more serious* truth than was intended, in that assertion of the Society's historian in his reply to the groundless charges of Mr. Twining : " the object of the Society is not the dissemination of the Christian faith ;" for, although it be the circulation of the Holy Scriptures, which are perfect in themselves ; yet under Socinian influence, Socinian faith may be disseminated. The promise of blessing and preservation belongs only to the cautious, and obedient.

Again ; the passages we have quoted from the Society's documents, serve to shew that it then had regard to character : whereas there can be none, upon the only principle which is now laid down in justification of this union ; namely, that to unite with Socinians *in circulating the pure Word of God*, cannot be deemed improper, seeing the Word itself cannot be injured thereby. For, the same argument would justify connexion with Mahomedans and with any parties whatever, that offered to assist in the same benevolent work. Indeed upon the whole, there had been less danger attending a co-operation with Pagans who know not the Bible, or the irreligious, who utterly disregard it, than with those who profess religion, and assiduously endeavour to turn believers " from the faith." And besides : the *Infidel*, as it has been observed, now conceals himself under the " denomination

of a **Christian sect**”—because less invidious; than that of atheist or deist, which were successively the titles he assumed: until he was driven by “ popular detestation, contempt and horror,” to assume the **Christian name**, among those who deny the power of religion.

Why associate with such *as FELLOW CHRISTIANS?* Why not address all as fellow-citizens? Instead of flattering them with the distinction of Christians and Ministers?—Why should believers in the mysterious doctrines of the cross give religious importance, to parties whose errors are to be most effectually “ banished and driven away,” by the most universal discountenance, or expression of disapprobation? In a word; there appears to have been no reason for the restriction at all, if it was not originally designed to distinguish between Christians and Socinians. Nor is it easy for those who formed the Society, to escape the charge of having employed very equivocal expressions (not to say the suspicion of having uttered very delusive language) unless it be admitted that Socinians are, in a measure, *intruders*. But whether their admission was designed or not, inconsistency of conduct soon discovered symptoms of mistakes, in regard to the constitution.

Until the birth of this Society, “ To do evil that good might come of it,” never was a maxim adopted by Protestants. That the end sanctifies the means by which it is obtained, whatever they are; used to be the doctrine of only those, who consider the burning of heretics “ as Acts of faith;” but since the dawn of

this new era in Christendom ; a similar doctrine has been maintained by some who boast of the Bible, and that only, as their religion. To distribute the Holy Scriptures has been considered an object so transcendently praiseworthy, as to sanctify almost any means by which it might be promoted. An assertion this, which must be supported by proof: therefore I will relate here a case in point: which nothing but the interest of truth could induce me to mention. The interest I felt in the debates occasioned by Mr. Roberts's objections to Mr. Charles's corrections of the Welch Bibles, induced me to attend at a certain place in the year 1805 : where it was at one time observed by a gentleman whom I knew not, that care should be taken from what sources contributions for the Bible Society, were received: the conductors of a certain Review having signified their intention to devote its profits to the support of that Institution, that member remarked that, if their gift was accepted, it would be necessary continually to take heed, lest that Review (which was then very ably conducted) should degenerate, and involve the Society in the guilt of its errors. To these observations a Minister (whom I may any where name) replied, saying, " No such caution is necessary ; let them bring us good money, and we will do good with it." The objecting gentleman then observed, that if such was his opinion, the Rev. gentleman could have no objection to receive a night's benefit, from the theatre, if tendered by young

Roscius. The other answered him, saying, “ No objection.” Here the conversation ended: and although it seemed to sound inconsistently with our general notions of Christian morality; it completely harmonizes with the conduct of the Society in receiving the contributions of Socinian teachers and their followers. The gift of the teacher of false doctrines, cannot be less accursed, than that of the player. But such as it is; it passes with praise, because it seems that the end sanctifies the means.

“ The mind and conduct mutually imprint  
And stamp their image in each others mint.”

Although the preference given to a plain Bible in the original intention is sufficiently accounted for, without supposing that it ever was thought better so than with references and orthodox notes: yet so often and so emphatically has that particular quality been referred to, in defending and recommending the Society, that, whatever its learned advocates may say to the contrary, it is a fact that an opinion has long prevailed, that *so it ought to be*: as if it possessed in that form, a virtue, an efficacy, or divinity, which it has not, when accompanied with notes, be they never so orthodox: nor is this notion conceived *only* by illiterate persons. As the Institution’s celebrity increased, it met opposition, and frequently had to repel attacks, which afforded it grounds of triumph, and so rapidly added

to its popularity, as to carry it into opposite extremes.\*

“ Oh popular applause ! what heart of Man  
Is proof against thy sweet seducing charms ?”

While the Society’s opponents, in the heat of controversy, averred that the Holy Bible was unfit for the poor without a Prayer-book, as a corrective ; its advocates affirmed, on the contrary, that its sole perusal was a sufficient means of religious instruction ; so that those whom Christ hath given—“ for the work of the Ministry and for the edifying of his body,” were needless, if mankind were but “ honest enough” to read the Bible. At first the Scriptures were scarce in *some* languages, and hardly attainable for money ; and *some* nations were glad to have them in any form : but soon those disputes arose, between leading parties, which set at variance the pulpit and the desk, and turned the “ sword of the Lord” against Gideon himself : while the enemies of truth were treated with forbidden indulgence. One divine said ; No man has

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\* As Dissenters have here *a possible* ascendancy, it may be well to quote the historians, Bogue and Bennet, On the Effects of Controversy :—“ Should they, instead of observing the divine direction, follow the bias of the heart, and lean to the opposite side, the error which they wish to oppose will gain ground, the souls of the people will be injured—and an error directly contrary to the other, be unhappily generated. From such beginnings, without any design to mislead, but merely to guard against erroneous opinions, the purity of the Gospel has, in many places, been gradually lost.” *See History of Dissenters*, Vol. I. ch. iv.

need of his neighbour's admonition or advice : we are all priests unto God. Another said ; Priests under the law were ordained only to read service : if ever they expounded or preached, it was *by chance* ; and out of their prescribed line of duty. A third said ; It is our own fault if, under the Gospel, we need any preacher beside the Bible : this therefore is the preacher and missionary we recommend. A fourth, shewing that missionaries are not absolutely necessary, adduced an instance in the case of the woman of Canaan ; and asserted (but upon what authority he has not told us) that having perused the Scriptures of the Old Testament, and compared the predictions of the prophets, with the miracles of Christ ; she was convinced of his Messiahship, and became a disciple of superior attainments, “*by means of the word of God alone, read, and without a preacher.*”\* And a fifth represented, as artful perverters of the Scripture’s style, those who disputed the reasonableness of expecting foreign nations to be converted to Christianity by its *sole perusal*. Thus

“ Faults in the life breed errors in the brain  
And these reciprocally those again.”

As references, comments and sermons may be dispensed with ; or, as orthodox preachers seem needless ; heretical ones must be proportionably harmless. Man-

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\* See a note subjoined to the Speech of the venerable Thomas Scott, in the first Report of the High Wycomb Bible Society.

kind being considered above need of human aid, for “instruction in righteousness;” are supposed to be above danger of embracing any “damnable heresies” through human persuasion: hence those unbelievers who entered the Church unawares, while the attention of Christians was “fixed on the wrong place,” are favored with “a name better than of sons and of daughters:” and no one dares deny it them, although they “deny the faith,” and “cease not to pervert the ways of God.” Painful as it is to discuss a subject, which exposes one to the charge of being either vain by nature, or taught to exalt

“ Absurdly, not his office, but himself,”

yet the interest of religion requires these opinions to be pointed out: the assertions of two Churchmen and of two Dissenters shall therefore be referred to. The notions of one, I have quoted, (pp. 55, 56.) already.\* Another has written thus, “Indeed the office of the priest under the Jewish œconomy, appears to have extended no further, than simply to read the Scriptures to the people. The prophets probably, were the only preachers. Besides these the Bible had no authorized expositors. It is true indeed, that expositions were, as in the case of Christ, sometimes intro-

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\* See Speech of the Rev. Dr. Okely, at a Bible Society Anniversary Meeting in Manchester. *Aston's Paper*, No. 147.

duced in the synagogue; these, however, were not consigned to the labors of a constituted body; but left to the chance piety of individuals.—The Jews had the whole Bible, but not a **PREACHING MINISTRY.**\* That theology is novel in our Communion, which supposes that God left the “edifying” of his Church at any period, to the operations of *chance*. I would not, indeed, make any “man an offender for a word,” however “uncertain” its sound: but the sentiments here expressed must tend to perpetuate, that deplorable want of ministerial zeal, which already prevails. The doctrines of grace have fallen more than ever under the charge of having a tendency to licentiousness, through the lifeless, inefficient manner in which they are now too frequently delivered. The Divine Message in our mouths no longer produces those fruits, those numerous conversions, which in the mouths of more ardent, more devoted Ministers, it has heretofore produced. And besides; the assertions I have just quoted seem inconsistent with *truth*. Did not Ezra the priest expound or preach when he stood on a pulpit of wood; read the text of the law and gave its sense? Had the Jews been without priests that *could read* when it was written (2 Chron. xv. 3.) “Now Israel for a long season hath been without a teaching priest, &c.?” Was

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\* Answer to “Thoughts of Dr. Maltby,” by Rev. J. W. Cunningham, Vicar of Harrow, p. 12.

the *art of reading* only, alluded to, when it was said that the “priest’s lips should preserve knowledge” that the people might seek the law at his mouth? Was it an *impediment of speech* that had befallen the watchmen of Israel; when Isaiah said, “They are dumb dogs; they cannot bark?” Was it not rather that moral inability which, in Ministers of the Word, is ever the natural and penal consequence of profaneness, idleness, and infidelity? In a word; Was there nothing besides *reading abilities* implied, in the blessing which Moses implored and pronounced on his own tribe; when he said, “Let thy Urim and Thummim be with thy Holy One—they shall teach Jacob thy judgments, and Israel thy law?” Did it not imply that superior degree of divine illumination, and of ability to convey divine knowledge to others, which belonged to the sacred office, and, notwithstanding the infidelity of those by whom it was often filled, did not forsake it altogether until “the priesthood was changed;” as we may infer from the prophecy of Caiaphas, concerning the expediency and results of our Saviour’s death—“he being high priest that same year?” A third has written thus; “Nor should I omit that it (*the Bible*) is of all preachers, the most conciliating, inviting, and encouraging. So that if we would but be honest enough, to attend to *this* preacher, we should need no other. This then is the preacher—this the missionary,—which the Society, in whose vindication I have volunteered my homely services, is ambitious

of sending forth to *every* distant clime.\* And another has said ; “ It is asserted, that we have no reason to expect the conversion of foreign nations in consequence of the sole perusal of the Sacred Volume ; and in support of this opinion, our adversaries urge Rom. x. 14.— This inference appears to me, to be founded upon an entire misconstruction of the passage.—But such is the want of candour, on the part of our adversaries, and such the unworthy artifices, by which they pervert the language of Scripture from the simplicity and majesty of its meaning.”†

That the first of these quotations is true in the abstract, no Protestant will deny. But what then ? Might it not be said that if the gentiles were “ but honest enough to attend to” the lessons of creation and of conscience, they could have known God, and have retained His knowledge ; without the distinguishing favor of His written Word ? and, that the wicked who “ have not the Spirit of Christ :” might nevertheless, believe and obey the Gospel, if they were but *honest enough* ; or obedient to their convictions ? otherwise how could they be condemned for unbelief and disobedience ? how could those who have “ sinned without law be judged without law ?” And after all, we have no reason to think, that any shall be saved who are

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\* Christian Plea, or Liberal Apology for the Bible Society, anonymously, by the Rev. \*\* D C. Vicar of G—d—ne, p. 45.

† Printed Speech of the Rev. Robert Hall, of Leicester, p. 3.

not “sanctified by the Spirit of our God.” In the well-ordered covenant of grace there is nothing left to *chance*. The object, and the means by which it is to be obtained, are equally certain, with him who “seeth the end from the beginning.” That many sinners are converted by means of the Word, without the aid of the Ministry, is not disputed; but then, those instances are rather exceptions than rules; and where opportunity is afforded, such penitents prove the truth of their conversion, by the delight they invariably take in attending the courts of the Lord’s house. As to the last quotation, I shall only observe, that “when Christians shall have retrieved the power of sober reflection,” they will marvel that a divine so eminent, should cherish an expectation apparently so ill-founded, if he *really* did expect such events; seeing there is neither an example nor a promise in the whole Bible to warrant a hope, that any nation shall be converted to Christianity solely by its perusal; the Jews, perhaps excepted, who can hardly be termed *foreign*.

The mandate of our Lord to his living ambassadors, is positive and perpetual. “Go ye into all the world—preach the Gospel to every creature—disciple all nations—lo, I am with you alway, *even* unto the end of the world.” The translation of Scriptures into all languages, and their circulation among all nations, will afford incalculable facilities to carry on this glorious work, (provided persons of Socinian principles be not employed) but can hardly be *expected* to *accomplish*

it any where, without further sacrifices on the part of Christians. The notion, however extravagant it seems, yet assorts with the rest of a system, which boasts of the recommendation and support, of many distinguished characters. Schools without catechisms, priests without orders to preach : and Bibles without Missionaries might answer their several purposes: if either the religious light of the age, were so *great*, or the religious knowledge necessary to salvation, were so *slender*, as one might be led to conceive of both, from what has been occasionally written and said\* of them,

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\* The author heard a well-known Quaker relating an anecdote at a Bible Society Meeting, respecting a youth who had told him, he had once refused to follow his idle comrades, because the Scripture said, “ If sinners entice thee, consent thou not;” and submitting it to the company, whether “ that boy needed the aid of Dr. M—— to interpret the Scriptures?” evidently assured of those plaudits which immediately signified a reply in the negative: as if the knowledge of what is plain and practical, either implied also the knowledge of what is mysterious and doctrinal, or were sufficient without it. The Quaker’s notions might be correct and orthodox; but they seemed to harmonize better, with those of the Socinian, who said, “ The Unitarian doctrine, My Lord, has no mysteries. It is a plain, simple, rational doctrine, obvious to the meanest understanding. The mysteries of the Trinity, incarnation, atonement, and the like, are to us as unmeaning, as the mystery of transubstantiation and the sacrifice of the mass:”† than with those of Bishop Horsley, who said, “ It is the will of God that all men should come to a knowledge—of all the sublimer truths concerning the scheme of man’s redemption:—Of the original dignity of our Saviour’s person; of the mystery of his incarnation; of the nature of his eternal priesthood; the value of his atonement; the efficacy of

† Letters to the Bishop of London, by T. Belsham. p. 61.

by advocates of the Bible Society. But it requires no extraordinary penetration to perceive the source of the delusive satisfaction which is extensively felt, in a supposed religious improvement. The standard of Christian knowledge is accommodated to our diminished strength. It would now almost "kill a sound divine" only to transcribe the volumes which some of our ancestors wrote, amidst preaching engagements, perhaps more numerous, as well as more laborious than ours; things, resembling novels, are therefore circulated, which tend to cherish the self-estimation and sloth of superficial readers; instead of rendering them dissatisfied with themselves, and with their present attainments, and also desirous of growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ." A growing indifference, about the *true meaning* of the Scriptures, is the necessary consequence; and to understand, and to make understood, only a *part* of them, seems to satisfy us, notwithstanding our professions of veneration and regard for the *whole*.

These cursory remarks on the constitution and conduct of the Bible Society, will assist us to decide with more impartiality on the merits of its popularity. We have observed that the former, admitting Socinians as Christians, cannot be justified without assuming a point which remains not only to be proved, but also to be

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of his intercession. These things are never to be understood without much more than a superficial knowledge of the Scriptures, &c."

discussed. We have also seen in the latter, traits which appear justifiable, only on the supposition that the end sanctifies the means. Hence the sum of that success which is deemed sufficient to justify measures acknowledged to be questionable in themselves, should be strictly examined. Much, very much good is done by way of *preparation* for ultimate success in foreign parts ; but we are first of all to “ contend for the faith” at home : for if the fountain is poisoned, the streams will be unwholesome. It is worse than in vain, for us to flatter ourselves and others around us with delusive notions of improvement either in principles or in manners, while heresy and iniquity prevail. The enemies of truth are equally confident of ultimate success. “ The steady gale of reason,” say they, “ will eventually prevail, and will bring the sacred ark of revealed truth, safe to its destined port. And even in the present day, since efforts have been exerted to bring the Unitarian doctrine into general notice, and to render it intelligible, such is the congeniality of truth and simplicity to the human mind, that no inconsiderable number of persons in the inferior classes, have abandoned the systems of mystery and enthusiasm, for that of pure and uncorrupted Christianity.” Now ; although it is asserted by the only writer whom I have known to defend this unscriptural union, that “ certainty of advantage is ensured” to these very “ persons who are in error ;” the prospect of their conversion to *saving* Christianity is distant and gloomy ;

even the hope is feeble; for they add, “We again and again contend that the general scope and tenor of the Scripture is decidedly in favor of the Unitarian doctrine.”\* And since the Scripture itself says, that some “wrest” its contents “unto their own destruction,” it may be supposed and feared, without any disparaging thoughts of the Word of God, that although there are more Bibles in our land, there is not more real religion, than there was previous to the establishment of this Institution: more religion does not *necessarily* follow. It is even to be feared that “the common enemy” infidelity itself, may be on the increase; for it has gained credit under “the garb of Christianity.” And, whether the propagation of erroneous notions, such as disbelief of the eternity of future punishment, be the cause of it or not, certain it is, that immorality prevails as well as irreligion. “The present distress,” might be thought friendly to virtue, especially among the suffering classes; nevertheless, the profanation of the Sabbath, drunkenness,—every species of wickedness seems triumphant: offences are more numerous and heinous than ever: criminals appear initiated in the mysteries of iniquity earlier in life than at any former period. Hence, as we must admit that the state of religion and morals is deplorable throughout the country, the only sign we can see of our Lord’s acquiescence in the novel mea-

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\* See Belsham’s Letters, pp. 69, 70.

sure in question, appears to center in that popularity, which we are now to estimate : and the proofs of divine approbation thereby supplied, must be extremely equivocal, if it may be accounted for in the absence of piety ; as it is to be seriously apprehended it might, to a very great degree, were all the Society's Christian members, faithfully to compare notes ; which, if they do not, its character cannot be completely ascertained. For besides that many truths are to others undiscoverable ; many facts however well known must be related as figures, or suppressed. Delicate subjects dare not be placed in too glaring a light. Motives that are not avowed, however sinister, cannot be arraigned. Personalities must be, as much as possible, avoided.

Suppose the question of the expediency of uniting with Socinian sects, in this Society, were submitted to the decision of the company present at one of its meetings, consisting like that by which it was originally formed, of three hundred persons, of various denominations ; each sect averaging its usual attendance ; how many, in that assembly, think ye should be found competent judges of the question's merits ? It is not too much to say, that one half of the party should have no voice at all ; or that one hundred and fifty should be challenged in these words of St. Paul's ; “ Let your women keep silence—it is not permitted to them to speak.” And although they do not speak ; yet they swell the number : and by injudiciously applauding the Socinian who says, “ We differ indeed

in doctrinal matters, but we all agree in one thing namely, that a discipline is required in this life, preparatory to happiness in the next ;" as loudly as they applaud, the Christian, with whom he differs " upon the great fundamentals of religion." And who can tell to what extent their approbation is " improved as means of disseminating Socinian principles ?" \* There will be found a considerable number also, belonging to that respectable class of Christians, who devolve much of their " labor in the word and doctrine" upon their females, maugre the apostolical canon just quoted ; while their males go " one to his farms, and another to his merchandizes." And *their* voices, † however great the credit due to their acknowledged humanity and peaceableness ; could not go far in a case of conscience, regarding the integrity of the " faith once committed to the saints." Persons of Socinian principles, of whatever classes or degrees they are, would tell as cyphers, of course. And when we should have challenged all orthodox persons of our own communion, who avowedly attend because their friends do—

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\* The author does not arraign the motives of the other sex ; he humbly conceives that their laudable exertions, in promoting the religious instruction of the poor, have of late years, conferred unspeakable obligations on the community : but this redoubles his regret to think, that no greater precaution was originally taken in this Society, to render it impossible for their increasing interest, influence, and activity, ever to become the unconscious instruments of increasing heresy.

† See note by a Layman, p. 98, written by a Bible Society Quaker at Alton, Hants.

or because they presume others have examined and approved the *means*—or because they respect the *object* ; or because they fear any danger the concern involves would “increase a hundred fold if it were left to dissenters alone,”—together with all whose “hearts condemn” them in the place, whether dissenters or churchmen ; those among the remainder, who may be supposed to favor the question after diligent enquiry into all its bearings ;—serious meditation, upon its probable results ;—and fervent prayer for divine direction, would be, I apprehend, comparatively few. Hence the approbation of this company, which might be further supposed to represent the whole ; is but blind prejudice, in a great degree. And although the voice of the people may, with some propriety, be termed the voice of God : that of prejudice cannot. Nor is this the only view in which we should contemplate the case. It would be extremely uncharitable to suppose that among those who do not approve of this Society, there are no intelligent conscientious Christians : and admitting the proportion of such to be very small, yet their number may be considerable in all ; for the majority of the people is certainly on that side. This reminds me of the contradictory language used on this head in a book to which I have frequent occasion to refer. In some pages we read that to oppose this Society is to brave the “frowns of the nation”—to “run counter to the public feeling”—to risk the “general esteem ;” and in another we are called to

wonder “ how few comparatively subscribe to it ! ” The difference must be reconciled thus. The various branches of the Society include in their several reports, the names of a great many parishes in their respective districts, out of which there are sometimes but very few that contribute or attend ; and in some instances not above two clergymen out of ten or twelve. Similar to this was the case at E—m, where the advocates of a certain *would-be* popular cause, experienced the defeat I described in p. 63, and where a Bible Society was subsequently formed *sub silentio* : but without any real occasion of fear : the Institution might have been exposed in public with as little peril when only a day, as it was when a year old. The principal inhabitants of that place, are too benevolent to have been capable of obstructing the establishment, of any charitable institution, recommended by the ministers of religion ; and as to the inferior classes, ungodly as the majority of them are in most places, it does not appear to me that the Bible Society has given them uneasiness any where. Although it had not reflected on the cause itself, had it been necessary to promote its interest thus, as it were, with closed doors : yet this particular deserves attention, because it occurred in a town, where the minor part of the community had previously failed in an attempt to prove its voice to be the organ of the people ; and shews that so late as the year 1816, the Bible Society’s friends did not choose, to appeal, every where, to the voice of the people ; before they

made good their ground: for the resolutions upon which that branch was established have not been read at any public meeting, convened to obtain for it, further support. Therefore the public, cannot be parties there, to the union I consider unscriptural: and of the chance of advantage it gives to dissenters, they can have formed no idea; especially if they have read the declarations of the Society's advocates; among whom the Rev. Mr. Otter says, "No hope of an unfair advantage can possibly arise to the dissenters: the Committee is so constituted as always to give a casting voice in favor of the church.\*

Again; when we reflect on the doctrines which may be propagated by the aid of such detached passages as those which I have quoted above, in regard to the Christian Ministry (and no doubt many others may be quoted in order to maintain opinions and systems which in their respective connexions they were never designed to defend) we cannot marvel that the Society should be supported by certain classes of dissenters: and not be opposed by infidel, profligate characters. The opposition it has met with, has been mostly made by persons who labor themselves, however mistaken in their views, to promote the interest of piety and virtue, in the ways, which they conceive to be, the most likely to attain the end. Whereas the persecution which, the Christian Ministry, generally experiences

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\* See an Examination of Dr. Marsh's Answer, p. 24.

in a more or less degree at first, wherever it is faithfully fulfilled, proceeds from such a love of ease in sin ; such a dread of losing the pleasures of profane Society, and such a rooted enmity against God and good men, as frequently break out into those acts of violence, which are ascribed, in the language of our laws, to “ the instigation of the devil ;” and we cannot conclude that our country is properly evangelized, until we know from experience and observation, that the mass of the people will at least suffer the most faithful application of the Word to their souls under the Sacred Ministry ; or while we know of such instances of persecution still, as give us reason to apprehend that, were we to send into many of those places, where the establishment of Bible Societies met nothing but encouragement, “ the messenger of truth ;—and cause by him the violated law to speak its thunders— and by him the Gospel whisper peace ;” there would be an “ uproar among the people ;” if even the stones should not be made to bear witness, to the hostility which remains against the truth. Now, as it is a task of extremely difficult attainment to please mankind by admonishing them of their vices ; the violated law never speaks out its thunder, in this Society’s meetings ; here it is necessary to please, in order to obtain support : when we reflect therefore on the countenance given it, by many profligate characters, and by some we know to belong even to the “ infidel corps ;” we perceive no inconsiderable diminution of the merits of its popularity ; or

of the sum of its apparent success. It cannot deprecate the Bible itself, to suppose it natural for many to assist this Society, provided they may by that means put aside those who by office, either affect their worldly interest, or disturb their unhallowed peace; and that some even in our own communion, do feel affected, by their preachers, in these respects. And as to one class of Christians, who have been most strenuous advocates for distributing Bibles, their disapprobation of an ordained Ministry is so notorious, that their activity cannot be wondered at: the almost only one of them with whom I have had to deal as member of the Society, declared in conversing on the subject, that he conceived it a “hardship scarcely to be endured, for any man to be obliged to pay a preacher, any more than a lawyer or a medical man, if he did not chuse to employ one.”

Once more; it is worthy of remark, that a profession of religion which flatters all classes, and creeds alike; can have nothing in it to disoblige the world. Natural conscience is inclined to adopt a profession like that which is now become so fashionable; and most men feel ready to obey its voice, where the sacrifice is so easy to make. Cast all religious creeds into a crucible like this, and bring forth the idol of a mistaken charity; and worshippers will not be wanting. They are the peculiarities of the Gospel of Christ, that usually render His religion unpopular. It is the broad line of distinction, which they have uni-

formly exhibited between real religion and mere morality, between saving faith and a barren assent, between the children of God and those of this world; that has always rendered true Christians subjects of more or less persecution: this rendered the terms Hugonot and Calvinist; Lollard and Puritan, epithets of reproach.

It is a painful employment to contemplate human nature in its deformities; and more so still, the same, as it is undergoing its renovation, in the church of Christ: nevertheless I cannot close these remarks on the popularity of the Bible Society, without observing that it may have obtained no small advantages from the ill success of labors more strictly ministerial, which is seriously lamented among *us*: and from the defect of real missionary spirit, which is manifest in our dissenting brethren *as well*. We have freely received the Gospel, and to impart it to others is a duty incumbent upon us: but as a criminal neglect of what Bishop Wilkins termed “the gift of preaching,” has so long and so extensively prevailed, more particularly in our church, that we meet very little success in our pulpit ministrations, we are naturally led to lay greater stress upon other means of diffusing divine knowledge. One of the ablest and most assiduous Rectors, resident in the metropolis, plainly said but a few days ago, “There is no good done with us now by preaching: what good we do, is done by distributing books:” and on being asked, Do you suppose, Sir, this is the case

with the dissenters? the same gentleman said, “ No, I think they succeed better than we do, in that department.” The good divine spoke a volume in these few words, but not a very new one. The situation in which we stand has been for a long time foreseen and foretold. That *serious* tracts are calculated to do good cannot be questioned: nevertheless the refreshments they afford are but like cold collations, as I have already hinted, when compared with the blessings abundantly bestowed on the assemblies of believers, wherever the Lord has set his name, and is publicly worshipped “ in spirit and in truth.” And where the preaching of the Word has no effect, there “ soon follows a relaxation of religion’s hold upon the untutored heart:—the curb of conscience is snapped;”—and, great as the *power of the press* allowedly is: there can be expected but a very partial reformation, even of manners, until it pleases Him who has the “ residue of the Spirit,” to crown the “ work of the Ministry” with his blessing. In this, the experience of ages accords, with these lines of pious Cowper :

“ I say the pulpit (in the sober use  
 Of its legitimate, peculiar powers)  
 Must stand acknowledged while the world shall stand,  
 The most important and effectual guard  
 Support and ornament of virtue’s cause.”

Again; wherever there is a defect of real missionary spirit, it is natural for other means of communicating religious knowledge to attract attention. When con-

science reproves us for omission of duty towards our fellow-sinners, we naturally employ substitutes, rather than deny ourselves and “go to the highways and hedges,” &c. We are generally unwilling, not only to quit our native country, and go to labor among the heathen; but even to forego at home, such temporal advantages as one place may possess above another, for the sake of greater prospects of real usefulness. The most agreeable society is eagerly sought: situations, in which the most valuable connexions may be formed, are preferred; and places, rendered eligible by local advantages, are contended for; while immense numbers of our own fellow-countrymen in different parts of the kingdom “live without God in the world,” \*

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\* “ Oxshot (near Leatherhead, Surrey) is surrounded by the Commons of Esher Stoke, &c.—the population between two and three hundred—without any means of instruction, in a state of deplorable ignorance and depravity, having within themselves, neither church nor chapel, nor school of any description. The parish church, (Stoke) is two miles and a half distant, which in winter, is seldom accessible in any manner. On this account, the public house, being the most frequented of any on the Sundays, has for half a century been known by the name of Oxshot Church.—I had frequent occasion to pass through this hamlet, felt for the inhabitants, and took occasion to converse with the Churchwarden, a respectable individual living near the spot, on the duty of attempting something on their behalf. He entered feelingly into my views, a Sunday-School was proposed, and a large barn, the property of Prince Leopold, was offered, and the corn removed out of it.—A short notice having been given the previous day, the School was opened on a Sunday afternoon. Old age, manhood, and youth assembled. The Churchwarden stepped in, and evidently much impressed with the scene, removed his hat from his head—and begged of God to send down his blessing and sanctify the place.

and perish eternally through lack of knowledge. Few of us are willing to suffer privations among the poor, and to labor under disadvantages, in order to save their souls. Nor can I acquit the conduct of our dissenting brethren in this respect. While it is necessary and proper for us to be strictly regular in our ministrations, the liberties granted them, may benefit the Catholic Church, as that of the lay prophets in Israel, afforded religious instruction, where the absence, negligence, or inability of Priests and Levites, rendered their services necessary. And the community has a right to expect dissenters, also (while they are tolerated) to exercise self-denial ; and not to overlook the wants of the poor in desolate hamlets, while they compete with conscientious clergymen, where their presence tends only to divide. Yet it is evident to all attentive observers, that *they* do not always chuse to sacrifice ease and comfort, to the spiritual interests of the destitute. That in some instances they prefer the praises of crowded assemblies, to religious persecution, I can say, from what has occurred under my own observation, since the Bible Society became popular. Some fourteen years ago, several of their sects, supposed ortho-

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place. The names of 52 children were entered, 48 of whom did not know the alphabet : we have now a hundred. One of these poor people well observed, ‘ God Almighty was never wanted, in any place more than at Oxshot.’—See a *Letter, written by a respectable Tradesman, Evang. Mag. for June inst.* N. B. The Prince’s barn is converted to a dissenting chapel : and the neighbouring clergy may thank themselves for it.

dox, united to support an *interest*, which they termed a “Missionary Society,” in Surrey; or to employ persons to “preach the Gospel to the poor,” in a great number of scattered villages: and provided those persons were *loyal* as well as orthodox, they deserved their share of the *Regium Donum*. But in proportion as *this* interest gained reputation: *that* fell into disrepute: the rising sun presently eclipsed the glimmering star: it soon became an object of such importance to obtain the patronage of the nobility and gentry for the Bible Society, that, no one dared to molest them by any missionary operations: if the poor preacher went to a village on a Sunday evening, he went at his own cost; no more hundreds were collected to support that *interest*, and for seven years together we saw no Surrey Missionaries; their pulpits were empty; and in some instances their ground occupied by confirmed Socinian preachers belonging to the Bible Society. The “thorns and briars” foretold by the prophet, occasionally annoyed them in the villages, but these have been succeeded in more populous places, by that praise which “in the bow

“Respectful of the smutch’d artificer,  
Is oft too welcome, and may much disturb  
The bias of the purpose. How much more  
Poured forth by beauty splendid and polite?”

Hence we are at no loss to account for the singular notions entertained by all parties in regard to the Ministry; for it is much pleasanter to “abide with the

stuff," and there divide the spoil ; than to jeopard the life in the high places of the field ; if conscience can be compromised with, by sending tracts and books " to do the work of Evangelists," and " contend for the faith," while " man praises man," orthodox or infidel. This view of the subject reminds me in conclusion of Jeremy's expostulation : " The prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so : and what will ye do in the end thereof ?" And if this Scripture applies to the flattery of the present day, the result of my enquiry into the merits of the Bible Society's popularity, is so far from being sufficient to justify an expedient expressly forbidden in God's Word, that it suggests a question, whether that Institution may be deemed, on the whole, a grand experiment made by the wisdom of God on a temporizing generation, in order to prove us, and to shew us how far we are capable of " giving place" to the enemy : and how indifferent we are about the peculiar doctrines, or *true meaning* of God's Holy Word. And this seems the more to be apprehended, because unwillingness to break off all connexion with Socinian sects, intimates a consciousness that the Society derives its support in no small degree, from unsound members, or from quarters unworthy of Christian confidence. That any true Christian would contribute less towards the cause, after the question is agitated, and the evil, if deemed so, is removed, than at present, cannot be reasonably

supposed: and it savors of unbelief to say, that God requires the aid of his enemies to erect the new Jerusalem, any more than to rebuild the old. It is, on the contrary, but reasonable to believe that many offerings were expressly forbidden or rejected under the law, to shew us the necessity of enquiring what is, or is not, acceptable unto God under the Gospel. And although in one instance the Church was commanded to enrich herself with the goods of the wicked; that example cannot avail us, as we are not also commanded, to carry away the light of truth, and leave the spoiled, to perish in the labyrinths of error. In fine, were that position undoubtedly true, upon which the union of Christians with heretics is justified by the Bible Society's Solicitor, viz. that "to all the ignorant and erroneous who may receive the Bible by its aid, the certainty of advantage is ensured," it would be wrong to entertain any fear of evil consequences, but as it certainly may be controverted, the alarm I give may be well-grounded; and the necessity of discussing the subject, is sufficiently proved.

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*Note.* The author, willing to avoid egotism, and personality, as much as he could, has but sparingly alluded to his own connexion with the Bible Society: he thinks it proper nevertheless to publish a brief statement of the same, as follows:—Being resident in London, the latter part of the year 1802, he had several conferences with those who were then about to open a subscription to obtain an edition of the Scriptures in Welch; with the principal of whom he was previously acquainted: and as he had commenced his ministry in that part of the Principality, where these Bibles were wanted most; and intended to spend his days there, he felt much interest

in the measure : and although it pleased Divine Providence that he should be engaged where he has been ever since that period, he became *an early subscriber* to the Bible Society ; and should have objected to the 13th Resolution, when it was publicly sanctioned, had it not been for its great utility to his own fellow-countrymen in the metropolis ; whose Ministers (all orthodox dissenters) were frequently relieved by others from the country, and should have been otherwise excluded from the Committee. But as Socinian sects had “ crept in” before the Society had extended its branches to his neighbourhood, the only condition upon which he, circumstanced as he was, could conscientiously unite with those who invited him, as the Minister of two neighbouring parishes, to assist in forming a Branch Society at Godalming, was that of electing all the members of the Committee as men ; admitting neither Churchman nor Dissenter, as a Minister. A dissenting preacher occasionally visited a few orthodox dissenters in one of the author’s parishes ; but as that individual had never been ordained at the call of any congregation, and was capable of uttering, in conversation, expressions offensively disloyal (like those inserted p. xxxiii.) the author, conceiving him to be an improper person to be *elected* a member of the Committee, and *doubting* in himself, his right to a seat and vote *ex officio*, in the same ; wrote for the Rev. Mr. Owen’s Exposition of the 13th Resolution, stating only the circumstance of this person’s having never been ordained ; and received the same, as inserted in p. lxviii, recommending his admission ; therefore not a syllable was said against his right : but as he *introduced* a Socinian, who frequently preached to a party of Socino-Unitarians in the author’s other parish, to the provisional Committee, and was himself to be proposed as the dissenting Secretary of the intended Society, the author felt it his duty to inform a certain beneficed Clergyman, who took the lead in establishing that Society, as well as most others formed in the Diocese of Winchester, what he knew of that person’s political views ; and yet, after acknowledging to that Clergyman having used such improper expressions, the same was nominated and appointed Secretary : and when the Resolutions were finally prepared, the Rev. Mr. Hughes and others would not omit the 13th,—that “ door of hope” was left open to those whose advice to one another is, *not to oppose* the National Church, but to “ sap and mine her ;” and the Socinian alluded to, made his speech (p. cxiv.) and his motion, and was applauded as well as any orthodox Christian that spoke on the occasion.

THE  
**MOST PAINFUL DUTY PERFORMED,**  
OR THE



**PARENTS OF THE BIBLE SOCIETY,**  
**Exposing their Stubborn Son,**

To deserved Punishment

**AN APPENDIX TO OTHER PUBLICATIONS ON THE**  
**MISCONDUCT OF THAT SOCIETY'S MANAGING**  
**COMMITTEE;**

**IN A LETTER ADDRESSED TO THE**

**REV. G. C. GORHAM, B. D.**

**FELLOW OF QUEEN'S COLLEGE, CAMBRIDGE:**

**BY W. WILLIAMS, B. D.**

**OF THE SAME COLLEGE; AN ORIGINAL CLERICAL MEMBER OF THE**  
**BIBLE SOCIETY'S COMMITTEE; AND A SURVIVING FRIEND**  
**OF ITS ORIGINAL PROJECTOR.**

“If a man have a rebellious son, which will not obey the voice of his father or the voice of his mother, and that when they have chastised him, will not hearken unto them ---Then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place:” Deut. xxi. 18, 19.

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## LETTER, &c.

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MY DEAR SIR,

ALTHOUGH Christians are in no case commanded, either, "to consecrate themselves to the Lord, every man upon his *Son*, and upon his *Brother*," or to bring every one his "stubborn, rebellious child to the Gate of his City, to be stoned by others;" the duty of *religious reproof* is quite as sacred and imperative as ever; nor is its painfulness unworthy of the comparison, portrayed above. Indeed, so afflictive has it frequently been felt, that a process of preparation, has been required, to impel its performance. See *Isaiah vi. and Jonah i. 2.*

It has been said, that a certain State Prisoner,\* apologized for his neglect of his person, by saying, that, as there was a dispute between his Sovereign and himself, about his head, it was needless to trouble a barber to trim his beard; and I have been often reminded of the anecdote, by the Apocryphal controversy; in which you appear to have taken a principal part. If your Reviewers did you *no injustice*, any one might logically decapitate the B. & F. B. Society, with a sword of *your own* showing; &c. high as you stand in its favor, for you "maintain" say they, "that universal co-operation is neither lawful nor desirable;" and I ask, Whose co-operation could be more *unlawful* and *undesirable*, than that of the heretical and disloyal characters, with whom I was obliged to unite, in my Parishes contrary to the original laws of the Parent Society; or subject myself to the abuse of such scurrilous scribblers as the London Attorney, whose pamphlet you praised at Queens, and to the virulent persecution, which I have endured ever since, from the *Religious World*, for *printing* my sentiments, in justification of my conduct. So that, I might well say with Amos, (Chap. ii. 12.) "Ye give the Nazarites wine to drink—Behold! I am pressed under you, as a cart

\* Sir Thomas Moore.

is pressed, that is full of sheaves.' In vain, therefore, would you shave our Society's face, its beard is of a growing nature, and you know, that, had you not been assisted by Mr. Irving, to apply the razor afresh, (on the day I delivered, what I call a Copy of a Writ,) the Committee's beard had grown long enough, to pull down the House in Earl's Street on our heads; not through faith indeed, but through *infidelity*; and consequently the Philistines in connection, had escaped with impunity; for you know that a resolution was all but passed, to furnish Dr. Van Ess, with 11,000 copies of Testaments *in sheets*: it was, in fact, about to be entered in the book, when an individual rose up, between you and me, to ask whether the measure might not be contrary to the new regulations; and, after the question was started, the greatest part of two hours was spent in debating; till at length it was agreed, that 5,000 should be given *ready bound*. That the *new* regulation clogs the Society's operations dreadfully, with taxes and difficulties I know; but how can it be dispensed with, where *good faith* is forfeited? That the said Dr. Vann Ess, may be an honest, and a *godly man*, though he remains a Papist, if he is bidden to abide in Babylon, by our Society's agents, I will not hesitate to allow; but, as I cannot believe a *syllable* of our Secretary's Reports of his piety, after his praise of his disinterestedness, while he was most liberally rewarded, I will say, that he *may be* a Jesuit. Few men have ever had such inducements to play the hypocrite. That of Judas was a *bugatelle* in comparison: It was that day, said in justification of his conduct, in being so *secular*, as to bargain with bookbinders, &c. "He has no cure of souls." He is therefore nothing but our Committee's agent, in disposing of Books edited principally *by himself*, printed under *his own* directions, and until now, bound if he chose, with his own hands; and all this at our Society's expence. The fortune which he may have been amassing, may therefore be immense; although his connection with our Society, is condemned by our original Rules, Prospectus, and Practice. And when I consider, that (as Dr. Pinkerton admitted) the Continental Committee, under whose surveillance his operations are *supposed* to be, is only nominal; consisting of the Mayor of a Town, and of a Merchant or two; *above* a 100 miles distant from his resi-

dence; and that, although they pass his accounts they "cannot be expected to see, that he receives the books, and disposes of them, according to our regulations;" I must say that his temptations are too great; and that this single item of utter mis-management, is sufficient to call for a new set of servants: But, *necessary* as it is to remove a set of faithless Managers, I consider that *necessity* as nothing, compared with the *necessity* of excluding all Socinians. As Divine Providence never put your Apocryphal pages in my way for gratuitous perusal, I thought it needless, (for the above reason) to purchase them. I saw, nevertheless enough of their contents, by occasional glances, to know that you apprehended danger, lest some enemies might avail themselves of the division occasioned by the Apocryphal question, to *attack the Society*,--that you feel *perfectly satisfied* with the system and practice, since the *new regulation* was, *sanctioned*;--and, that you conceive, that the public discussion of the Apocryphal question has *done good*. *In all this*, your opinions differ, not only with mine, but with those of many most pious members whom I have consulted. First, your fears were utterly unfounded: none but the Society's *best friends*, were likely to avail of the division, to effect any alteration; *so little religion* remains in its proceedings now, that it excites no hostility in the World, the faithless, flattering conduct, of its Managers, has placed it beyond the fear of opposition from any among us, but from faithful followers of Christ. To the latter I look for assistance, to effect its necessary reformation: and so far the present system and practice are from giving satisfaction to such, that although I have consulted many, I have *not* found one *satisfied*, whom I previously believed to be truly faithful; and to those whom I conceived to be undecided and unacquainted with the state of things, I would scarcely communicate my thoughts. The agitation of the Apocryphal question *in this Country*, where it was *not otherwise wanted*, cannot have failed to effect incalculable mischief: or infinitely more *harm than good*. It is impossible to impress the minds of men too deeply with reverence for the Word of God, for their own good; whether it be heard in the ministry, or perused in the closet. It affects the hearts of common people, in either appointment, in exact proportion, as it is

thought to have proceeded *purely from God*. And, since the *Proclamation* of truth *in controversy*, is indirectly, or by consequence, the *cause of error*; I maintain, that it had been much *wiser* in the opponents of Apocryphal circulation; to call a general meeting of the Society; and honestly complain of the misconduct of its servants and trustees. Had *this been done*, the *new* regulation had been effected;—the poisonous Pamphlets of Simeon, Conder and Co. had never spread their pestilence;—and those who introduced the spurious Scriptures, had most probably been dismissed; so that confidence had been restored. These being my views of controversial writings, you need not wonder why I should adopt the plan of reform which I have steadily pursued. Knowing that my pages contain only truth;—that the advocates of the B. and F. B. S. strive *only for victory*;—and that the grossest errors, sanctioned by that company, pass with many for sterling verity; I have refrained from *publishing* my mind on the most *serious questions*; because the *greater the truths* I write *against* this Society; the *grosser* must be the *errors* propagated, in order to uphold their credit, if they answer me; and if they keep silence, their *unconcern* must strengthen the delusion of Unitarians.

As it may be well known to you, who the ingenuous Youths were, that laboured most zealously to establish the Cambridge Bible Society, I submit my humble attempts to regulate this pendulum, to your serious consideration. Let no part be thought personal, that is not so specified. Those passages which seem most likely to offend, have *proved, prophetic*al. Those pages in which I consider the difference between the situations of Country Curates, and of Fellows of Colleges, correspond *exactly* with the scope of the only subjects I ever discussed in *English*, in the hearing of Students and others at Cambridge. They are intended to impress on the minds of young Ministers the *Importance* of fidelity and the *Necessity* of perseverance. My conduct has accorded with my counsel. I remained stationary *against my interest*, above twenty years; till a tedious disease terminated in the death of one of my Rectors,—an *equally* tedious lawsuit instituted by the Patron, induced the other to resign the living (on which I resided) as no longer tenable; after thirty year's

quiet pos session, under the previous Patron ;—and the successor of the former's arrival to perform his own duty, was contemporaneous with the latter's resignation; as nearly as Nov. 23 was to Dec. 3, 1823. But what signalized these events, more particularly was, the exemplification of that which I expressed at page 41 of my “humble attempt,” &c. as the “fall of Isaac a victim to fidelity.” The sacrifice took place on the 31st of January ensuing, in the place of Judgment, where I requested leave to assign my reasons for relinquishing the Bible Society's connection, in Aug. 1813. But I expect his Resurrection soon:—vengeance follows persecution ;—motions were made last week, by a High Sheriff's Chaplain, at a Southern County's Auxiliary Society's Anniversary ; the object of which was to sever the same from the Parent Society, on account of its mal-administrations. And my present anxious haste, to inflict the deserved castigation arises from *fear*, lest the Institution should be dissolved, before *the cause* of the Lord's anger, evinced in its intestine divisions; (viz. its ungodly amalgamation with Socinians,) is so extensively *known* and *acknowledged*, that **REAL Christianity** may hereby *gain* whether by its reformation or dissolution.

That the **Holy Ark** will eventually right itself, I am satisfied, whatever may be the fate of the **DEMERASTIA**; for it is under the Pilotage of Heaven. Nevertheless, I feel it my duty to perform *with all my little might*, what my “hand findeth to do;” knowing, that God in doing great things, employs means, the most contemptible in the eyes of men; that **HE** may have *all the glory* to himself. Bp. Marsh turned with his pen the tide of popular opinion, upon the Continent *against the enemies of his Country*, once during the war, and was deservedly pensioned, but the more his bigotry laboured to regulate the Pendulum of the Religious World; the less regular its motion grew. The Lord never called a Prophet from Aram. He generally raised up for his people, instruments of deliverances, from among *themselves*. You know that the **Bible Society** obtained no small accession, to that popularity, by which it became intoxicated in 1811 & 12 through the countenance it had at our **OLD HOUSE**; and no other House shall have the lead in correcting the Urchin's error. It will add not a little to Queen's well earned Laurels, to have had the honor

of hoisting "the standard" designed, to resist this "flood." *Esto perpetua*, will again resound in her praises.

How can you, My dear Sir, consistently with the principles of *common honesty*, feel easy, in a Committee, connected with such Theologians, as "Mr. Haffner and his coadjutors," after having admitted, in your part of the Apochryphal Controversy, that the "Bible Society's principle, is no further universal than we can meet on common ground;" since the Committee's defender, *Amicus*, has *truly* said, that "the late Secretary Owen, and those Theologians *could not meet* on common ground;" and that "to appeal to them on the criminality of their conduct," in binding their infidel Preface with the Bible (which I believe they *continue* to do) "on orthodox and religious principles, was *out of the question?*" I demand, on what *honest* principles, can you expect others to be satisfied with the conduct of a Committee; who, although they have been *compelled* to admit, that we *have a concern* about the *books* which the Bibles we distribute abroad may contain, i. e. whether they be Apochryphal or not; have nevertheless uttered not a word in disapprobation, of the lately published *denial* of our having any *concern* about the *fidelity* of the *Versions*, in which those books are printed. Mr. Simeon of Cambridge was present on the platform at the last Anniversary Meeting, receiving his meed of the praise then voted to the Committee in general for past services. And as no other person was likely to move a vote of censure on him and others, for such a denial, I went there with the design of calling the attention of the general body to the subject; but, as I could find no member, willing to *second* my motion, it could have answered no purpose to make it: and the course I have since pursued, was the only one I could adopt. You were in the Committee room on the 5th of June, when I had an audience with Mr. Hughes and others, and requested a private hearing any when and where, they pleased. You were present on the 3rd of July when I presented the **MEMORIAL**, in which it was written that I was ready to prove to the Managers from their own shewing; that they had departed from the line of conduct, which the Laws of the Society prescribed for them; that they conducted its concerns, on principles diametrically oppo-

site to its stipulations, with the Christian public : and that I was also prepared to demonstrate, that the system which they have substituted, is *incompatible* with the *interests* of true religion. You were also there (Aug. 7th) the day on which I presented the title-page of a pamphlet which I was compelled by their apparent unconcern to print, in confirmation of those assertions; and expressed my hopes, that after five weeks' time to consider them, the members present, were prepared to enter on their serious discussion. And, lastly, you were present on the 4th instant, when the noble President made a motion, at my request, for a resolution to convene a General Meeting according to the 8th rule of the *original* Plan; and gave notice for me, that if no such a meeting was convened by the Committee within eight days of that date, to discuss those propositions, &c. I should convene a meeting this week myself. And therefore, if the Committee should apply for a *Writ of Error*, you can prove the correctness of my Pleadings.

I am dear Sir,

*Paradise-row,*  
September 13th, 1826.

Yours &c.

W. W.

P. S. Your Reviewers, said, "If MR. GORHAM, was one of those, who assisted at the framing of the Society's law, we will take his word for it, that the law, or at least those who drew it up, contemplated only the Canonical Scriptures; but if not, we must hesitate, &c. But I would quite as soon compel a neighbour to prove on oath a claim of mine, on a third person for £3, while I foresaw that by proving my claim, such a witness would forfeit £300 per ann. of his own, as I would solemnly catechise Mr. HUGHES, or any other Person that was actually concerned in drawing the Regulations. You and I have learnt from his own mouth in the Committee, that Mr. HUGHES is utterly averse to CATEGORICAL QUESTIONS. Nor do I wish any to give weight to my conclusions on account of my knowledge of the Society's origin, &c. There may be OLD BOOKS which may lead some to suppose that I was far off---for the late Rector of Black-friars, had, some weeks previous to this Society's formation, said, "The positive gives his pulpit to the Superlative; and wants a Clergyman of the comparative degree, to go and supply the Superlative's place." And although I was not to be compared with the excellent Mr. GOOD, (whom I should have included with the other Sponsors, had he not lingered in life somewhat longer than they;) yet I went to serve a Mr. BEST's Church, above 120 miles from town; but I returned to the South, soon enough to know what was going on at this Society's Baptism. And its first Treasurer, the late H. THORNTON Esq. paid my travelling expences; I believe out of his own pocket. But still, traces may be seen of that charitable transaction. I had interviews on my return, with our late learned President at Queen's, on the said transaction's account: but I am sorry to say it, the Bible Society, and other things, took away the attention of the Religious world, and the evil we had to remedy remains a blot upon its character; and the "good work we began" was never "finished," and never can be.



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